DAVIDS Repentance.

OR,

A Plaine and Familiar Exposition of the Li. Psalme,

first Preached, and now Published for the Benefit of Gods CHVRCH.

Wherein euery Faithfull Christian may see before his eyes the Patterne of vnfeigned Repentance, whereby we may take heede of the falling into sinne againe.

The seauenth Edition, newly reuised, and profitably amplified by the Author SAMVEL SMITH, Preacher of the Word of God at Pittlewell in Essex.

LVKE 13. 5.

Except Yee repent, Yee shall all perish.

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TO THE RIGHT WORſhipfull, Sir *Richard VVeſton* Knight, one of his Maieſties Iuſtices of Peace in the the County of *Eſſex*: Sir *Edward Pynchon* Knight, grace, mercy, and Peace from IESVS CHRIST.

WHereas (Right Worſhipfull) but a ſmal and ſhort remnant of dayes is alloted vnto euery one of vs, to trie the hazzard and

aduenture of this world in chriſt holy Marchandize: I being ſubiect to this common caſe, and moſt certaine vncertainty of our life; neither knowing, if perhaps, at this preſent, my ſtaſe ſtandeth next the doore; haue beene, and am deſirous in this behalfe ſo to beſtow all my poſſible endeauours, and labours in this my Lord and Maiſters Traffique; as that neither I may returne vnto him with a Talent in a Napkin, but may leaue behind mee ſome poore token and teſtimony of my loue and duty towards his bleſſed Spouſe. This hath cauſed me to take in hand this ſhort Comment vpon the 51. pſalme, or, *The Repentance of Dauid*, an elect and choſen veſſel, pronounced by the mouth of the Lord, to be, *A Man after his owne heart*, Where we may ſee the

the great weakneſſe and frailty of Gods Children, when the Lord ſhall but a little leaue them vnto themſelues. Our frailty appeares in this, that we cannot perceiue the things that are of God: if we cannot perceiue the good, much leſſe can we doe it, yea, ſo that if the Lord ſhould looke ſtraightly what is done amiſſe, who ſhould bee able to ſtand? if the Lord ſhould enter into Iudgement with vs, none could in his ſight bee iuſtified. If *Moſes*, the faithfull, fell into infidelity; *Dauid*, the holieſt, became prophane; *Salomon* the wiſeſt, committed ſo great follies; and *Peter* the louingeſt, denied his Maiſter: If the Saints and deare Friends of God haue fallen before our eyes, let vs lay aſide truſt in our owne ſtrength, not taking their falles to bee our

ſtanding; but rather by them to meaſure our ſelues, and the guilt of our ſins, gathering (as it were) the whole Lyon by the paw. Let vs riſe with them by repentance, let vs ſorrow with them for our ſinnes; and that becauſe Chriſt ſaith: *Except yee repent yee ſhall all periſh.* And that we may with *Dauid*, repent and turne vnto the Lord; conſider his *Mercies* in forgiuing, his *Benifits* in giuing, his *Patience* in forbearing, his *Iudgements* in puniſhing, the *Word* preached, *Sinnes* committed, and that few ſhall bee ſaued: the ſhortneſſe and vncertainty of life, and the certainty of death. Pray wee cannot, vnleſſe we repent, and periſh we ſhall, vnleſſe wee repent: but bleſſed ſhall wee be if wee repent. Now becauſe this Pſalme is a moſt bleſſed Pſalme of true and vnfeigned repentance,

Luke 13.5

Rom. 2.

Gen. 39. 9.
Rom. 2. 5.
Eſay 26. 9.
Luk. 13 14
Pſal. 90. 12

pentance, I made choice of it to treat of in my Cure, neuer intending that theſe weake exerciſes ſhould come to the publike view of the World. But being at laſt ouercome by the earneſt requeſts of diuerſe godly and well-diſpoſed Chriſtians to yeeld my conſent to the publiſhing of this worke: And conſidering that in this writing age of ours, among the number of Bookes without number, no man hath wholly trauelled herein in our tongue, that euer came to my hands; for then I ſhould haue denyed my Penne this honour: and withall how many a deſperate ſinner and ignorant ſoule hath beene imboldened to ſinne by *Dauids* example, neuer looking into his Repentance, *How hee watred his couch with teares*; and how hee ſate well-a-daying his

his griefe of heart, and cryed againe and againe, and ſtill againe, for mercy and pardon at Gods hands, ere he could be aſſured of the pardon of them. Theſe conſiderations ſtriuing & ſtruggling ſo long within mee, vntill they had gotten the conqueſt of ſuch ſhamefaſt and fearefull motions wherewith men are well acquainted who are at all acquainted with their owne infirmities; I was thereby at length drawne to this bold and hardy reſolution, as to commit it to the Preſſe; and ſo to the eyes of them, whoſe great and ſharpe cenſures I haue euer, with trembling, thought of heretofore; and euen now would ſhun them with all willingneſſe. And heere I preſent vnto your Worſhips this poore talent of mine, as to whom of right it doth belong:

long: For, *Precedence beneficium ſequater officium*: Which may it pleaſe you to accept at my hands, as at one that wiſheth all happineſſe to you and yours in the Lord, your worſhips acceptation ſhall be my ſole ſatisfaction. The bond of my duty hath this onely bound of my hope, humbly craving that your fauorable wiſedomes would ſupply the wants of this thing; and that this ſo ſimple a gift may bee accepted of you, rather for my *good meaning*, and the end wherefore I do it, then for the value of the thing it ſelfe, hauing an eye to the matter & not to the manner: For my deſire is not to be ſeene in the high & intricate queſtions of mans wiſedome: but in the baſeneſſe and ſimplicity of the Goſpell, that it may appeare in the power thereof. Thus, as

God

God hath ioyned you both in the neereſt ſocieties, ſo pardon mee this boldneſſe, who haue ioyned you together in this Dedication. The God of Heauen giue you both that bleſſing of bleſſings, which (if *Ierome* ſay taue) few men haue, that you may *tranſire à delicijs ad delicias*, go on from grace to grace, and be a long time happy in this life, and for euer happy in the life to come. *Prittlewel* this eighteenth of *Iuly* 1625.

Your Worſhips much bound, and in all Chriſtian duties to be commanded,

Samuel Smith.

To

To the Christian Reader.

CHristian Reader, seeing the burthen of the Ministery is this; to plucke men out of the kingdom of Sathan, and to bring them to the liuing God: surely then it is the duty of all those that haue taken vpon them this holy calling, to helpe forward this worthy worke. And to this end I entertained my spare houres in the time of my long sicknesse (when I was not able to performe my duty in the Congregation of my charge) in publishing this short

short Exposition of the 51 Psalme, to the view of the World: not for vaine-glory, or for any good conceite or opinion that I haue of the same, or of my selfe, as he knoweth that knoweth all things; but chiefly for the honour of God, that if it please the Lord to giue a blessing to sinners, euen such as sit in darknes, and in the shadow of death, might be moued to repentance, it is an opinion of carnal men, who remaine vnder Sathan and his dominion (as all men do by nature) that when sin is committed, done, and past, they shall neuer be called to account for the same. But (alas) no length of time can weare sin away, if it bee not taken away by true and vnfeigned repentance. Yea, the sinnes of our youth, which many yeares agoe wee haue committed (if now in time we do not repent, and stop the mouth of the same) shall stand vp

as

as new and freſh againſt vs, as the firſt houre we committed them. Oh that we could be wiſe to thinke vpon theſe things! Our ſoules waxe old, our bodies are declining to the graue: and will wee take no paines to weare away our ſinnes, but to let them ſtand in their ſtrength againſt vs? This was a great folly. Let men therefore think of this betimes: there is no going to Heauen with dry eyes, or beds of downe. Now if this poore worke of mine may finde entertainment with thee (I ſhall ſo much the more be encouraged to take paines in their kinde, on other places of Scripture, as vpon the firſt Pſalme, which thou maiſt ſhortly expect.) And withall may helpe thee forward to this neceſſary worke of repentance, I haue then my deſire: giue the praiſe to him from whom all good commeth, who worketh in vs both the will and

the

the deede, to whom bee prayse and honour for euer and euer. Amen.

Thine in the Lord:

SAMV. SMITH.

The

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To him that excelleth, a Psalme of *David* when the Prophet *Nathan* came vnto him, after he had gone into *Bathsheba*.

HAue mercy vppon me, Oh God, according to thy louing kindnesse, according to the multitude of thy compassion, put away mine iniquities.

2 *Wash mee throughly from my wickednesse, and cleanse mee from my sinnes.*

3 *For I know my iniquities, and my sinne is euer before me.*

4 *Against thee, against thee onely haue I sinned, and done euill in thy sight, That thou mayest bee just when thou speake, and pure when thou iudgest.*

5 *Behold, I was borne in iniquity, and*

and in ſinne hath my mother conceiued me.

6 *Behold, thou loueſt truth in the inward affection, therefore haſt thou taught mee wiſedome ſecretly.*

7 *Purge me with Hyſſope, and I ſhal be cleane: waſh me, and I ſhall be whiter then Snow.*

8 *Make mee to heare of joy and gladneſſe, that the bones which thou haſt broken may rejoyce.*

9 *Hide thy face from my ſins, and blot out all mine iniquities.*

10 *Create in mee a cleane heart, O God, and renew a right ſpirit within me.*

11 *Caſt me not away from thy preſence, and take not thy holy Spirit from me.*

12 *Reſtore me to the joy of thy ſalvation, and ſtabliſh me with thy free Spirit.*

13 *Then ſhall I teach thy wayes*

vnto

vnto the wicked, and ſinners ſhall be conuerted vnto thee.

14. Deliuer me from blood, O God, the God of my ſaluation, and my tongue ſhall ſing joyfully of thy righteouſneſſe.

15. Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

16. For thou deſireſt no ſacrifice, though I would giue it: thou delighteſt not in burnt offerings.

17. The Sacrifices of God are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not diſpiſe.

18. Be fauourable vnto Zyon, for thy good pleaſure: build vp the wals of Ieruſalem.

19. Then ſhalt thou accept the Sacrifices of righteouſneſſe, euen the burnt-offering and oblation: then ſhal they offer Caues vpon thine Altar.

A Plaine and Familiar Expoſition vpon the 51. Pſalme; Firſt Preached, and now publiſhed for the benefit of *Gods Church.*

Pſalme 51.

THE TEXT.

To him that excelleth, A Pſalme of Dauid, *when the Prophet* Nathan *came vnto him, after he had gone into* Berſheba.

CONcerning the Booke of the Pſalmes, it is an Epitome of the whole Scriptures, teaching vs. what wee are to beleeue and do, both to GOD and Man; In which,

as in a glaſſe wee may clearly behould the nature of God, his wiſedom, goodneſſe, and mercy towards his Church and Children: As alſo moſt notable ſpectacles of his fearfull wrath and vengeance againſt the wicked and vngodly.

If men would pray vnto GOD, and craue for any mercy and bleſſing at his hands, heere be excellent platformes of true hearty, and earneſt prayers. If men would giue thankes for bleſſings receiued, for iudegments eſcaped, or for deliuerance from wicked and vngodly men, heere bee worthy example and directions. If men would finde comfort in temptations, troubles, and afflictions, and learne with patience to beare them; there is no parte of the Bible more ſweete and comfortable; And therefore it ſhould bee our delight and ſtudy, and wee ought to ſpend the more time in reading, and in the mediation of ſo excellent and worthy a Booke? according to that of our Sauiour, *Iob.* 5.39. *Search the Scriptures,*

Becauſe

Becauſe that will bring a man to true happineſſe in the end, namely, to know God to bee his God, to know Ieſus Chriſt, to know himſelfe, and to direct him in that narrow path that ſhall leade vnto life.

I thought good to ſpeake of this Pſalme, becauſe it containeth in it a moſt worthy example of true and vnfained Repentance, without which there is no, nor can bee any pardon of ſinne; *Except ye repent, ye ſhall all periſh* Luk. 13.

Now it containeth a famous and moſt worthy example of Repentance, if you either regard the Perſon, who was a renowmed and glorious King of Iſrael, a holy Prophet of God, yea a man after Gods owne heart. The argument of the Pſalme.

Againe, in the matter of the Pſalm and of his Repentance, you ſhall ſee a ſpectacle of many moſt great and grieuous ſinnes committed by *Dauid* wherein we may ſee the great frailety and weakeneſſe of gods children: which may teach vs to pray vnto the Lord, for the ſpirit of corroborati-

on: for if *Dauid* fell, whether ſhall we fall, if God do but a litle leaue vs to our ſelues? And howſoeuer by the ſpeciall mercy of God towardes *Dauid*, this ſin of his preuailed not to his eternall condemnation; yet wee ſee what terrour of conſcience, and griefe of heart hee ſuſtayned before hee could bee aſſured of his former comfort. And this ſhall all fleſh finde, that the pleaſures of ſinne for a ſeaſon heere, will bring with them ſorrow in the end.

As for the Repentance of *Dauid*, wee ſhall ſee it moſt excellent and admirable, for hee doth freely and frankely confeſſe his ſinnes, and is not aſhamed to Chronicle them euen in the word of God, for all Poſterities to beg the pardon of them. And laſtly, wee ſhall ſee the endleſſe loue and mercy of God towards poore and miſerable ſinners, when they ſhal truely repent and ſeeke for mercy.

Deuiſion of the Pſalme.

The whole Pſalme containes two parts: firſt the preface of the Pſalme, ſhewing the occaſion of it, and by whome

whom it was penned: and ſecondly, the Pſalme it ſelfe, which containes in it nothing elſe but a moſt earneſt prayer of *Dauid*, as a poore priſoner arrained and condemned at GODS Barre. And the petitions of the Pſalme are two-fold; Frſt, there bee ſome concerning *Dauid* himſelfe, to the eighteene verſe: And ſecondly, ſome is concerning the good of the whole Church in generall: Becauſe his ſinne had indangered not onely his owne eſtate but euen the good and flouriſhing eſtate of the whole Church of God.

In the Preface or Title of the Pſalme.

Firſt, marke to whom this excellent Pſalme was committed; *To him that excelleth, or to the exellent Muſition.*

Secondly, by whom it was penned *A Pſalme of Dauid.*

Thirdly, the circumſtance of time, when it was penned: *When Nathan the Prophet came vnto him.*

Fourthly, the occaſion of it,

namely, *Nathans* message from the Lord sharpely reprooving *Dauids* sinnes, adultery and murder.

Iuduthum.

To him that excelleth, or to the excelent Musition.

First to whom this Psalm was comitted.

The Prophet *Dauid*, when he had penned any Psalme for the comfort and benifit of the church of God, was wont, as it seemeth, to commit them to those men, who were appoynted maisters of the musicke, wherein they did sing in the Temple to Gods glory, as *Heman*, *Asaph*, *Corah*, *Iuduthum*, *&c.* And whereas *Dauid*, and *Salemon* were commanded of God to appoynt some companyes of Musitions to sing vnto God, these were the maisters of the musicke to set the tunes, and dispose of them.

1 Cor. 15. 1 Chro. 15. 16. 1 Chro. 9. 33.

Doct. 1. Singing of psalmes an ancient practise.

From hence, that *Dauid* did commit this Psalme and the rest, to the Maisters of the Musicke, to be sung in the Church of God to his glory: We learne that singing of Psalmes in the Assemblies, and Congregation of Gods people, is not onely an ancient custome of the Church of God, but very

very lawfull and commendable: vſed as we ſee heere, in the dayes of *Dauid* and *Salomon*, and commanded them of GOD. So it was the vſuall practiſe of Chriſt and his Apoſtles, to ſing Pſalmes after they haue eaten; And it is ſaide of *Paul*, that being in priſon, euen there hee ſung Pſalmes to GOD: And id the dayes of the Apoſtles it was vſed, as *Paul* ſhewes commaunding the *Coloſſians* and all Chriſtians to vſe this holy exerciſe: Act. 16. 25.

Admoniſh your ſelues in Pſalmes, Hymnes, and ſpirituall Songs, ſinging with a grace to the Lord in your hearts. Col 3. 16. 1 Cor. 14. 15.

This then ſhould ſtirre vs vp to the more carefull practiſe of this godly duty: and it condemnes the profaneneſſe of thoſe ſcoffing wretches, who mocke, as at all other duties of Gods people, their prayer, hearing, reading, conference, &c. ſo at their ſinging of Pſalmes. Alas, theſe profaine beaſts, and graceleſſe wretches hauing no grace in their hearts, they ſee not, nor perceiue not, the comfort which GODS children finde in *Vſe.*

ſinging of Pſalmes vnto GOD.

But ſome may ſay, I could neuer receiue any ſuch ſpirituall ioy in ſinging of Pſalmes. It may be ſo, and thine eſtate is ſo much the more to bee feared. As the prodigall Sonne in the 15. Chapter of Saint *Lukes* Goſpell, did know it, and enioy it: So the elder ſonne asked what manner of ioy it is? And ſo may worldlings aske, *Quale gaudium?* Wee anſwere, that which is knowne by taſt cannot by ſpeech: So taſte what ioy it is, and then as Chriſt ſayde, *I haue bread to eate, and ye know not of it:* So may the Chriſtians ſay, I haue ioy, and yee know not of it.

But becauſe moſt men and women thinke it an excellent and comfortable practiſe, I will ſhewe you how wee ought to be qualified leſt if wee take more delight in the ſweetenesſe of the muſicke, then in the comfort of the Pſalme, we do but make a noyſe, and loſe the benefit of ſinging, yea take the holy name of God in vaine.

First then, that wee may ſing to GODS glory, and to our comfort, we muſt ſing with the heart, and with the vnderſtanding: So Saint *Paul Coloſ.* 3. 16. ſaith; *I will Pray and ſing with the Spirit and vnderſtanding*, that is, with knowledge and vnderſtanding of that I ſing: and not as the Papiſts vſe to rore in their Maſſes in Latin, ſo as none that heare them, vnderſtand what is ſaide, or what is done. How to ſing aright

Secondly, for the matter of our ſinging, it muſt be Pſalmes and Himnes, and Spirituall Songs, not vile and filthy Songs, which are the Diuels Muſicke, in the mouth of prophane perſons: wherefore let vs put away all vile and filthy Songs. And let vs cheere vp our ſpirits, and make our ſelues merry with *Dauids* Muſicke. As the Spirit of God hath giuen him the name of the ſweet Singer, ſo let his muſicke bee ſweet in our eares, let vs often ſing this Pſalme, and other his mournefull ſongs, that wee may bee filled with the ioy of the Spirit, as he

he was: And passe from hence into those eternall ioyes whither hee is entred, that so ioyntly they may sing together.

Thirdly, we must not sing to spend the time, or to satisfie our eares with the noise or tune, but in singing wee must seeke to expresse our thankfulnesse to GOD, to redeeme the time; be not like the tinckling Cimbals, nor the musicke of children. And therfore wee must euer labour our selues to be affected in singing with cheerefulnesse vnto God.

Fourthly, in singing, seeing it is a part of prayer, wee must looke to doe it with all reuerence as vnto GOD himselfe; and as wee would shew all seemely and decent behauiour when wee thanke our superiours for a good turne; so should we to GOD. These things beeing duly considered, singing, it both procureth dignitie and grace to the holy actions, and much auaileth to stirre vp the mind to true affection, and feruentnesse of praying: But wee must diligently beware that our

ur eares be not more heedfully bent
o the Note, then our mindes to the
pirituall ſence of the words.

The ſecond point in the Title of
he Pſalme, is the Penne-man of this
ſalme, howſoeuer it was endited by
he Holy Ghoſt, yet you ſee it was
enned by *Dauid*, a worthy and re-
owned King of Iſrael, a holy Pro-
het of God, a man after Gods owne
eart, indued with excelent and ſin-
ular gifts and graces of GODS
Spirit.

By whom itwas penned.
1 Sam. 19. 18.
2 Sa. 13.1.

Vſe 1.

Now from the pen-man of this
excelent Pſalme, who was ſoe wor-
y a King and Prophet, and contai-
ng in it ſuch excellent and neceſſa-
matter, it ought to moue vs to the
eat liking and regard of this ex-
lent Pſalme: for we will liſten to
ſpeeches of learned men: their
ounſells, and exhortations beeing
ſe, graue, godly, and learned, doe
oſt affect vs: Loe then, heere is a
alme penned by a moſt skilful Mu-
ion, by a renowmed King and wor-
y Prophet of God: yea a man after
Gods

Gods owne heart. Now the perſon that wrot this Pſalm ſhould moue vs very much to the likeing of the matter contained in this Pſalme. *Ahab* ſayd of *Micah*, he neuer propheſied good: So *Dauid* the ſweet ſinger of Iſrael alwayes good, *The mercy of the Lord indureth for euer.* He was loued of God, the Annoyntment ſpirituall and temporall doth verefie it: Applauded of all, both men and women *Dauid hath killed his tenne thouſands.* A man iuſtified of his enemies, *Thou art more righteous then I.* Eſteemed of his ſubiects, *Thou art worth ten thouſand of vs.* A man more learned then his Teachers, He was a compound of vertues, a man after Gods own heart yet no way caring for the vaine applauſe of man, confeſſeth heere his ſinne, caſteth his crowne at the Lambs feete with the 24 elders, contented to giue glory to God, ſo that he might finde peace vpon earth. Oh what an excelent thing were this, if Kings Nobles and great men, would imitate *Dauid* in this, to call themſelues to accoun

account, and to ſet downe their liues, that ſo they might haue matter to praiſe GOD for his bleſſings, & to acknowledg their ſinnes with *Dauid*. *Dauid* then was the Author and writer of this Pſalme, yet *Dauid* reports the fault in himſelfe, as if ſome ſtranger had committed it: He forgets as it were his owne people, and his fathers houſe, ſetting all affection aſide, maketh a plaine declaration of his owne tranſgreſſion; *A wiſe man (ſaith Saloman) will accuſe himſelfe. Pro.* 18. So doth *Dauid*, not ſhrowding his head, nor running in a buſh as *Adam* did, but writing his fault in his brow, and pointing with his finger as the tranſgreſſour vnder his owne name ſayth, *A Pſalm of Dauid, being reproued by Nathan, &c.*

And indeede this doth make greatly for the Authotity of the Word of God, in that the penners of it do not ſticke to ſet forth their owne fraylties and imperfections, that God might haue the honour, and man beare the deſerued blame: contrary vnto the manner

Penners of the Scriptures ſet forth firſt their owne imperfections.

manner of the Writers of this word that howſoeuer againſt enemies the ſpeake all, and more then all, or exc their friends to the higheſt, yet i them wee finde few examples of lay ing open the errors of themſelues eſpecially when in any ſort it may b concealed.

This courſe we may behould in th whole Scriptures, *Dauid* hee recor 2 Sam. 1. 1. ded his adultery and murder, as heer in this Pſalme his repentance of them *Ionas* his diſobedience; *Iob* his impa Iob 3 1. tience; the idolatry of *Salomon*; th 1 Reg. 51. diſcontentedneſſe of *Moſes*; the fret Num. 11. ting of *Ieremy*, and the like. Heere w *Note.* may ſee the wiſdom of the word of life; heare we may admire their ſpi rits, who to giue God the glory, do reioyce in their infirmeties, and pro claime their owne follies. And if we would compare theſe writers, inſpi red with the Holy Ghoſt, with the workes and writings of other men we muſt either ſhut our eyes, or elſe acknowledge a great difference.

The third circumſtance is the time when

when this excellent Pſalme was penned, and that is expreſſed, *When Nathan the Prophet came vnto him.* Concerning the ſence of theſe wordes, ſome men differ: ſome thinke that *Dauid* being fallen, lay in his ſinnes a whole yeare, without any touch of conſcience, and ſound repentance for them; But it is not like, as others thinke, that ſo worthy a man as *Dauid* was, *after Gods owne hearte*, could lye ſo long in ſin without any remorſe and touch of Conſcience. For my part, I take it, that though *Dauid* could not bee ſo ſtony and ſo ſteely-hearted, or ſo benummed, but muſt needes haue ſome griping and ſting of conſcience, and no doubt, his heart muſt needes ſmite him, vnleſſe hee had beene more vile then the vileſt ſinner: ſo for all that, hee was not ſo humbled for his great and grieuous ſinnes as hee ought to haue beene, till ſuch time as *Nathan* the Lords prophet came to rouze him by the alarum of Gods iudgement denounced againſt him: wherein we may ſee;

The time when this Pſalm was penned.

2 Sam. 12. 1

Firſt

Firſt, that the child of God may both fall fowly, and lye in ſins a long time without Repentance: And ſecondly, that the miniſtery of *Nathan* is needfull to reclaime vs, elſe wee ſhall not onely ſinne, but lye and rot in them. And indeede not ſo much the falling into ſinne, as the lying in ſin, wounds the Conſcience, and procures Gods iudgements.

Hence we may gather firſt of all for our great comfort, That it is the Lords mercy, ſometimes to let a man fall into ſinne: for as we build a wall the higher by caſting the foundation deeper: So the Lord by humbling his children, oftentimes raiſeth them vp. As in a tempeſtuous winde Trees ſhaken by the root, in calme do ſpread themſelues the more: So the childe of God hauing his roote ſhaken, doth more ſtrongly faſten himſelfe in Chriſt Ieſus.

Doct. 2 The child of God may fall after hee is called.

Note in *Dauid*, a man after Gods owne heart, that the true childe of God, after he is truly and effectually called and ſanctified, may very dangerouſly

gerouſly fall and ſinne againſt GOD, euen as *Dauid* did: So *Ioſephs* brethren, how did they conſpire againſt him, to ſell him, yea to kill him; and lay a long time, yea almoſt twenty years in that ſinne before they were truely humbled for it. How fowly did *Peter* fall though hee did not lie long in ſinne; Yea, as *Iob* ſaith, *Iob* 15. *what is man that hee ſhould bee cleane, and he that is borne of a woman that he ſhould be iuſt: Behould, hee found no ſtedfaſtneſſe in his Saints &c. And Pro* 20. 9 *Who can ſay I haue my heart cleane*: All Which teſtimonies of ſcriptures ſerue to confirme the truth of this doctrin, that the beſt of Gods Saints in this life, are oftentimes ouertaken by the policy of Sathan, and the frailty of their owne fleſh, to commit great and grieuous ſinnes. Yea, the deareſt of Gods children, ſomtimes are aſleepe, *Math* 25. *The wiſe and fooliſh Virgins both ſlept*, but yet heere is the difference; the wiſe awaked, aroſe out of their ſecuritie: the fooliſh prolong the time. Oh then if

Gen. 37.

Mat. 26. 70

Christ Iesus haue looked vpon vs, as he did vpon *Peter*, let vs looke on our selues: If his *Nathan* be come, let vs sleepe no more.

Vse 1. Seeing that GODS children may thus fall into sinne, and lye in sinne so long a time; although no man may heereby bee emboldned to sinne with *Dauid*, much lesse to lye in sin without repentance: yet if wee finde that such hath beene our securety, and exceeding careleſneſſe, that GOD leauing vs in his iust Iudgment, wee haue sinned, and laine in sinne a long time, a yeare; or two, or ten, yet if we can repent, and truely turne to God, as *Dauid* did, wee need not doubt but hee will shew vs mercy as to *Dauid*, *At what time soeuer*: The Lord limits no time, if men do repent truely: yet if men shall deferre their repentance in hope of this, that they may repent, hereafter, then let them take heede lest the LORD cast them off, ere they bee aware, or else leaue them to hardneſſe of heart. and impenetency: And there is a great difference betweene this,

this, when a man hath laine in ſin and the time is paſt: and when a man commits ſinne, and deferrs, in hope of time to come.

Heere wee may ſee the difference betweene this life and the Life to come. Heere in this life the remnants of ſinne, as ſo many ſpots and ſtaynes in the fleſh remaine, euen in thoſe which are cleanſed by the blood of CHRIST: But when as the faithfull ſhall be glorified, they ſhall then bee vnblamiable, without ſpot or wrinckle. If wee ſhall now caſt our eyes euen vppon the beſt of GODS ſeruants, *Noah*, *Abraham*, *Lot*, *Dauid*, *Peter*, *&c.* wee may eaſily ſee ſhame in glory, darkeneſſe in light, folly in wiſdome, infidelity in faith. *Vſe 2.*

But when Chriſt ſhall appeare, and wee likewiſe appeare with him in glory, wee ſhall be made like vnto him. Heere we ceaſe not to prouoke GOD, by reaſon of our ſinnes, which continualy wee doe fall into, which ſhould bee vnto vs as bitter as

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gall or worme-wood: But when this corruptible ſhall haue put on incorruption, and this mortall ſhall put on immortality, and Death ſhall bee ſwallowed vp into victory: then wee ſhall ceaſe to ſinne, and ſhall be as the bleſſed Angels in Heauen

Vſe 3 Repentance is not in mans power.

Wee ſee that Repentance is not in mans power, but it is the ſpecial gift of God; for if the Lord had not ſent *Nathan* to him, to awake his benummed conſcience, alas, he had runne on ſtill in ſinne, he had layne and rotted in his ſins; but the Lord ſends his ſeruant *Nathan* to admoniſh him, and to awake him, And ſo the people of God acknowledg in many places of the word. *Conuert thou vs, O Lord, and wee ſhall be conuerted.* Againe, *Inſtruct them with meekeneſſe, prouing if God will at any time giue them repentance, that they may be ſaued.* Oh then ſeeing Repentance is not in mans power, but it is the ſpeciall gift of God; neither could *Dauid* turne of himſelfe, though he turned himſelfe from God, of himſelfe: What madnes then

Iere 31.18.

2 Tim. 2.25

is

is it for men woemen to deferre all till the laſt gaſpe? Saying, If they may haue but three houres before death they do care for no more, as though they had Repentance at command: But O thou vaine man ſee *Dauid*, he fell by his owne power, but could not riſe by his owne power: and art thou better then *Dauid?* No, no vnleſſe the Lord giue thee Repentance, thou canſt neuer repent: Oh then ſeeke at Gods hand, and repent while the LORD eals and offers thee the meanes.

Man, ſin by nature, but cannot riſe without grace.

Seeing that *Dauid* repented not till he was waked, and rowzed vp by *Nathan* the LORDS Prophet & Miniſter: hence I gather, that the word of GOD Preached, is the meanes both to beget Faith and Repentance, and to increaſe & reuiue the ſame, for how had *Dauid* gone on ſtill in ſinne, if *Nathan* had not humbled him by the word of God: it is able to breake a ſtony heart, it is able to wound a heart of ſteele, for what heart could bee more obſtinate, rebellious, ſtub-

Doct. 3. The word preached the meanes to beget Faith and Repentance.

borne, ſtony, and ſteely, then was the heart of the cruell Iewes? yet by *Peters* Sermon they were pricked,
Acts 2. 37. and throughly wounded and humbled. *Is not the word* IEHOVAH *like*
Ier. 23. 29. *vnto fire, and like a hammar that breaketh the ſtone?* It is able to breake a ſtony heart which is as hard as flint, *I am not aſhamed of the Goſpell of God*
Rom. 1. 16. *becauſe I know it is the power of God to ſaluation to all that beleeue:* It is compared to a ſharpe two-edged ſword: *It is mighty in opperation, and ſharper*
Heb. 4. 12. *then a two-edged ſword:* It is able to giue life to thoſe that are dead in treſpaſſes and ſinnes.
Eph. 2. 1, 2. So then we muſt acknowledge a perpetuall neceſſity of the Word, to beget, as alſo to encreaſe in vs the graces of Faith and Sanctification, which without the vſe of the Word Preached, are ſubiect, if not to dying, yet to decreaſing; if not to periſhing, yet to diminiſhing. And from hence it is, that the Lord ſayth of his Vineyeard his Church, *Eſay* the 27. chap. and 3. verſ. *I the Lord do*

keepe

keepe it, I will water it euery moment leaſt any aſſaile it I will Keepe it night and day.

Wee ſee by daily experence, that after our repentance, and t e renewing of our mindes, wee are ſubiect to ſtumble and to fall into ſinne, and ready to lye long in it, as men caſt into a deepe and long ſleepe, if wee be not awaked with the LORDS Trumpet, as we may ſee by this preſent example of *Dauid*, who was by the ſubtilty of Sathan ſurpriſed and drawne to commit two horrible ſinnes, Adultery and murther, and lay a long ſpace ſecurely in them, Antill hee was by the Prophet *Nathan* rowzed vp and recouered, 2. *Sam.* 12.

Wherefore as there is a continuall vſe and example of repentance, ſo is there a continuall vſe of the Preaching of the word, that we ſhould not ſtand at a ſtay, but increaſe more and more, till we com to the fullneſſe of the perfect age of Chriſt Ieſus.

Vſe 1.

This ſerues to commend vnto vs the powre of the Word of GOD,

which is both able to kill ſinners, and to make them aliue againe, and puts a manifeſt difference betweene the word of man, and the word of GOD

Godsworn onely conuerts.

All the wiſdome, Learning, Eloquence, and wit of men is not able to ſaue a ſoule, to conuert a ſinner, onely the word of GOD can doe it, euen the plaine and ſimple Preaching of the Word can do it: *The Law of the Lord is perfect conuerting the ſoule*: though nothing bee more contrary to our nature then the word of God, yet it doth by Gods bleſſing conuert vs.

1 Cor. 1. 15
Pſal. 19. 7.
Rom. 20. 14

Vſe 2. Diſpiſers of the word muſt needs periſh.

Well then, ſeeing *Nathan* is the meſſenger, and the meanes that God vſes to reclaime. *Dauid* thus ſleeping, and ſnorting in ſinne, wheras the LORD could haue conuerted him, without *Nathans* helpe: Wee ſee then that thoſe men who doe deſpiſe *Nathan*, and the LORDS Prophets and Miniſters, muſt needes die in ſinne, without repentance, Who cannot endure themſelues to bee admoniſhed and reproued: euen as a man hauing

a

a long feſtred ſoare that is euen rotten and putrified, he can not abide the Chyrurgeon ſhould touch it or lance it: alas, it will be his bane in the end. So, if thy ſoule ſicke, full of rottenneſſe and corruption, and yet thou continneſt in ſinne, and lyeſt in ſinne, and will not ſuffer the Lords Chyrurgeons, thou canſt not endure *Nathan* to be ſo buſie with thy ſins, what will follow but the vtter ruine of thy ſoule and the bane of it; And therefore let all men be content to haue their hearts ſearched with the tents of the Law, to be ript vp and launced till the blood follow, for that is the next way to bee cured. *Note.*

In *Dauid* obſerue what a feareſull thing it is to lye in ſinne without Repentance, it is that which maketh a grieuous wound in the conſcience, draweth downe many and grieuous iudgements of GOD, as in *Dauid* he felt the ſmart of this ſinne a long time; yea, he carried the skarrs of it to his graue, it was a heart-ſmart vnto him all his life; *Peter* ſinned a grieuous *Doct.* 4. A feareſul thing to liue in ſin without repentance. *Note.*

uous ſinne, in denying his Lord and Maiſter; yet hee lying not in ſinne repented preſently, went out and wept bitterly, and ſo had pardon. But lying in ſinne, is that which wounds the conſcience, and draws downe Gods Iudgements, both in ſoule and body, weakens our faith, makes vs cold in prayer and in holy duties. Yea, the wrath of G O D doth follow ſuch as make no conſcience of ſinne, giuing them ouer into a reprobate ſence, to a ſlumbering ſpirit, and to hardneſſe of heart, that they proue in the end to be paſt feeling, *Romans* 1. 28. and ſurely it is iuſt with G O D, that hee ſhould forſake them by his grace who haue forſaken him by his ſinnes: This is that which the Prophet declareth concerning the ſecret Iudgement of GOD vpon ſinners, that doe make ſhipwracke of faith and a good conſcience, *Pſalme.* 81.11.12. *My people would not heare my voyce, and Iſrael would none of mee: So I gaue them vp vnto the hard neſſe of their hearts, and they haue walked in their owne Counſel.*

Whence

Whence he ſhewes, that ſeeing they would not bee reclaymed and reformed, he ſuffered them to runne their whole ſwinge into all wickednes.

Hence wee learne what a dangerous thing it is to giue entertainement to ſinne, it is like to a ſhameleſſe gueſt, which if he bee once inuited, will bee ſo hardly that he wil come againe vnbidden. It is like the breaking in of water; that can hardly qee ſtopped. we may ſe this in the example of *Caine*, hee was reproued of GOD, checked for his hatred againſt his brother, and amoniſhed to repent, *Gen.* 4 8. *But hee harkned not to the voyce of the Lord, but hardned his heart, and ſhed innocent blood euen the blood of his brother.* This apeareth in *Iudas*, he entertained couetouſnes in his heart, from couetouſnes he fell to plot with the phariſes, from plotting he proceeded to practiſing, and in the end he brake out to treaſon againſt his Lord and Maiſter. Mat. 26. 15

Vſe 1.

Tholike we may ſay of *Saul*, That as he fel away from God ſtep by ſtep;

So

So did the Spirit of God forſake him. For as amongſt all the bleſſings that God doth beſtow vpon the ſonnes of men in this world: a ſoft and tender heart is one of the greateſt, which is ſoone made to bleede, and brought to Repentance and amendment of life, *Eze.* 11.19. So there can be no greater curſe layd vpon a man then to haue a ſtony heart, which euery day doth heape vpp wrath againſt the day of wrath, *Exod.* 9.

Vſe 2. Continuance in ſin moſt dangerous.

Well, aboue all things let vs beware how wee lie, and reſt in ſinne. Indeede I confeſſe, the LORD might iuſtly condemne vs for the leaſt ſin wee doe commit; but yet hee doth not ſo much diſlike vs for ſinning, as for lying in ſin without Repentance; when as we ſinne and lie in ſinne, then we wound our conſcience, then all grace will decay; let a man try himſelfe. When *Dauid* had done this euill, committed adultery and murther, and lay without Repentance, how was his zeale quenched, how was his prayers weakned; how was hi

his heart cooled? how was his conſci- *Note.*
ence wounded? euen ſo, do but try thy
heart, if thou haſt committed ſome euil
either by adultery, whoredom, lying,
ſtealing, &c. When thou haſt done this
how vntoward and dull ſhalt thou be
in holy duties, in prayer and prayſing
of God? and thou ſhalt finde euen
very Hell in thy conſcience for the
preſent.

Seeing it is ſo dangerous to lie in *Vſe 3.*
ſinne without repentance, it is the ve-
ry cut-throat of the ſoule, and of all
good things: Oh then, if wee do fall,
as the beſt fall daily, yet let vs pre-
ſently recouer our ſelues, preſently
repent and cry out with the Prodi-
gall childe, *Father, I haue ſinned againſt* Luke 15.
heauen and againſt thee: And with *Pe-*
ter, let vs haſtely go out and weepe
bitterly, and then wee ſhall not ſoe
deepely wound our conſcience, nor
draw downe Gods iudgement, as
when we lie and ſnort in ſinn ſecurely
without repentance.

The fourth Circumſtance in the
Title of the Pſalme, is the occaſion
where-

The occasion wherefore this Psalm was penned.

wherefore this worthy Psalme was penned, which was this, *Nathan reproouing of Dauid for going into Bershaba*, of which story reade the second of *Samuel* the eleuenth and twelfth chapters, and you shall see both *Dauids* sinne, and his Repentance, being reproued. Whence I pray you marke two things, *Dauids* patience, and *Nathans* boldnesse.

Dauid, was a mighty King, a famous warriour, yet when the Lords Prophet comes vnto him, to reproue him: he takes it patiently, and most meekely endures it: one should haue thought, that *Dauid* should haue checked him, and bid him hold his peace, and bid him meddle with his equalls. But you see here though he were reproued by *Nathan* a poore Prophet of God, and that of a foule sinne, he most patiently endureth it.

Doct. 5. Ministers must reproue the greatest persinages.

Hence we learne, in *Nathan* and *Dauid*, that the Prophets of GOD must not bee afraide to reproue the greatest Personages: but they must lay open their sinnes, and Gods iudgements

ments againſt them ; *Elias* reproues *Ahab*, *Moſes*, *Pharoah*, *Paul*, *Felix*, *Iohn Baptiſt*. *Herod*, *&c.* And, ſo whatſoeuer thou art, if thou wert as great a King as *Dauid*, if the LORD ſend his Prophet to tell thee of thy ſinnes thou art to take it as the Meſſage of the LORD, and not to ſtorme againſt it. And it is the thing which the children of GOD deſire, to haue their ſinnes lade open and reproued ; *Let the righteous ſmite me friendly and reproue mee* : For ſuch ſmiting ſhall bee good for mee : And nothing is more dangerous for Kings and great perſonages, then to haue clow-backes, and flatterers, who can winke at their ſinnes: O how had it beene with *Dauid*, if the Lord had not ſent *Nathan* to reproue him.

1 Reg 21.

Marke 6.

Pſal. 141. 5

Wee learne hence, in what a woefull eſtate and condition theſe men and women are in, that want a faithfull Miniſter ; they liue in blindneſſe and darkueſſe, wanting the ordinary meanes of life and ſoluation, They haue not the wordes of eternall life,

Vſe 1.

Iohn

Ioan. 6.6. verſe 68. which are the power of God to ſaluation, *Rom.* 1. 16. and therfore are neere vnto deſtruction. It was a fearefull curſe when God ſaid to the Apoſtles, *Mat.* 10. *Goe not yee into the way of the Gentiles and into the Citie of the Samaritans, ſee that yee enter not.*

And to the ſame purpoſe the Prophet. *Amos* ſpeaketh in his 8. chap. 11. 12. 13. verſes? *Behould, the dayes come ſaith the Lord God, that I will ſend famine in the land, not a famine of bread nor thirſt of water, but of hearing the word of the Lord: And they ſhall wander from Sea to Sea, from the North even vnto the Eaſt, ſhall they run to and fro to ſeeke the word of the Lord, but ſhall not finde it.*

O that wee could conſider of theſe things and lay before our eyes what danger it is to want the Preaching of the word of, that thereby wee might learne to bee thankfull for GODS mercy towards vs, to bee moued to pitty the deſolation of ſo many of our poore brethren: as alſo to feare

he taking of it away from our ſelues
or our vnthankefulneſſe. Great are
he plagues, and horrible are the ruines
f the Church in many places. O
hat wee had hearts to mourne for
t, and to pray the Lord of the Har-
eſt, to ſend forth labourers into his
Harueſt.

And ſurely, this is a great plague *Vſe* 2.
nd judgement commonly waiting
pon great men, that they finde few
r none that dare admoniſh them of
heir faults, or tell them of their great
offences; and ſo many times are ſuffe-
red to run on ſtil in ſinne, to their fi nl
deſtruction. And therefore let vs ac-
ompt it as a ſpecial bleſſing ſent vn-
o vs of God, where we haue ſome
odly *Nathan*, by whom we may ſee
what is amiſſe in vs.

We can giue ſuch a man thankes
hat will tell vs of ſome ſpot in our
aces, or blemiſh in our garments:
And ſhall wee enuy or maligne him
hat will diſcouer vnto vs the ſpots
nd blemiſhes of our ſoules, which
doe more ſoyle vs, and defile vs, then

all the blemiſhes of the body? The Prophet *Dauid* when as hee had now found the benefit of a godly reproofe, being reproued by *Nathan* the LORDS Prophet, ſayth, *Pſa.* 141. 5. *Let the righteous ſmite mee, for that is a benefit, and let him reproue me, and it ſhall be a precious oyle that ſhal not breake mine head.* And to this end ſpeaketh *Salomon*, *Pro.* 8. 9. *Rebuke not a ſcorner leaſt he hate thee; but rebuke a wiſe man, and he will loue thee.* The correction of a friend is as the rod of a Father, the end is not to deſtroy, but to ſaue; not to ouerthrow, but to deliuer death.

Vſe 3. This condemneth the ſpirit of pride in moſt men and women: For in theſe dayes it is come to paſſe, that great perſonages, if *Nathan* do tell them of their ſinnes, of their exceſſiue pride, idleneſſe, vanities, vncleanneſſe, and the like: Oh theſe hot fellowes are not for their humours, they cannot away with them: euen as *Herod* in St. *Mark*, *chap.* 6. 20. though otherwiſe hee did reuerence

Iohn

Iohn, yet when he came to tell him of his inceſt, aud filthy life, then he muſt looſe his head for it; And as *Ahad* ſaid of *Micheas*, *I hate him, for he neuer propheſieth good vnto me:* He is alwayes threatning mee, and telleth mee of my ſinnes, and Gods iudgemeuts. So in theſe dayes, *Nathan* is the odious man of the world: men cannot brooke this, to haue *Nathan* ſo buſie to meddle with their ſinnes; but men would faine be ſmoothed, and dawbed with vntempred morter. But if the LORD loues thee, he will ſend *Nathan* to thee, to reprooue thee for thy ſinnes: and if thou cauſt not finde thy heart willing to heere *Nathans* reproofe, as *Dauid* did, it is becauſe thy heart is naught; and it is a ſigne that GOD will reiect thee and deſtroy thee.

Hence wee learne how to eſteeme of a faithfull Miniſter, namely, as the ſeruant of GOD: Which if it be, then *Moſes* muſt not bee murmered at when hee ſpeakes freely and roughly: And if *Micha* reſolue of faithfulneſſe *Vſe 4.*

saying, 1. *Kings* 22. *As the Lord liueth, what soeuer the Lord sayth, be it good or euill, that will I speake*: why should hee bee hated, and fed with the bread and water of affliction? Is it not a reasonable plea and full of pacification in ciuill messages? I pray you bee not angry with me, I am but a seruant: yet when *Ieremy* the Prophet shall say, *Of a truth the Lord hath sent me, Ierem.* 26.15. his feeee shall neuertheleſſe bee fastned in the stockes. Nay, this consideration should not onely binde men to peace, from touching and doing the Lords Prophets harme; but also vrge them to haue them in exceeding honour, at least for the *workes sake*, which is the Lords; who doeth acknowledge them Co-workers with himselfe. 1. *Cor.* 3.9.

Last of all, this may serue to reprooue those that beare the office of *Nathan*, yet haue the word in respect of persons, who dare not doe their duties, but are afrayd of mens faces. They would be counted the

Embaſſadours of God, but they are afraid to doe their maſters meſſage: Let ſuch learne heere of *Nathan* who feared not the Maiefty of a King, but was faithfull in his office. Let ſuch learne of *Iohn* the Baptiſt, who did not ſhrinke backe, but was bold to tell *Herod* that it was not lawfull for him to take his brothers wife. Wee muſt not bee daſtards and faint-hearted Souldiers to fight the Lords battell, but firſt be ſure we haue a good warrant out of the Word, and then go boldly into the field, and feare not to looke the enemy in the face.

Wee are not our owne meſſengers, to doe our owne Embaſſage, but the Embaſſadours of the eternal GOD, when hee hath once put his Word into our mouthes, we muſt go to thoſe that hee hath ſent vs; And whatſoeuer he comandeth vs, that muſt wee ſpeake, *Iere.* 1.7.8. When God ſent forth *Ieremy* to preach, hee armeth him thus; *Be not afraide of their faces for I am with thee to deliuer thee, ſaith the Lord.* Thus he armeth *Ezechiel*

Eze.3.8.9. I haue made thy face ſtrong againſt their faces, and thy fore-head hard againſt their fore-heads: I haue made thy fore-head as the Adamant, and harder then flint: feare them not therefore, neither bee afraid of their lookes, for they are a rebellious houſe.

Doct.6. Men muſt becharged with their ſpeciall ſiunes.

Then hence wee learne that the moſt effectuall meanes to Wound mens conſciences for ſinne, is to charge them with their ſpeciall ſinnes whereof they bee guilty, not in generall to reprooue ſinne, but to rippe vp mens conſciences, to come to particulars, to tell men of their particular ſinnes and impieties: as *Nathan* did to *Dauid* in the parable of the ſheep; *Thou art the man that hath done this thing.* Euen ſo the woman of *Samaria* did but dally with Chriſt, vntill hee came to tell her of her eſpeciall ſinnes, namely that ſhe was a vile, lewde and wicked woman no better then a whoore, or a harlot, and then ſhee was tamed, and beganne to liſten to CHRISTS doctrine: So here *Dauid* was a ſleepe in ſinne,

2 Sam. 12.

Iohn 4.9.

ſinne, till *Nathan* came to him, and told him; *Thou are the man that haſt committed adultery and murther*; and then beganne *Dauid* to repent and to begge pardon: So *Iudah* could paſſe ſentence vpon *Thamar* to be burned for adultery, but neuer thought that his ſinnes had bin knowne; but when he ſaw the Seale, the Cloake, and the Staffe, then he can ſay: *She is more righteous then I*, when hee was thus brought to light, and his ſinne layd to his charge. Geneſ. 38.

Vſe 1. This may admoniſh all Miniſters of the word, that if they deſire to conuert men, and to humble them for their ſinnes, then to rippe vp mens conſciences, to ſmite home, to preſſe them with their ſinnes, *Thou art the man*: For vnleſſe men be thus dealt withall, wee ſee that ſelfe-loue will make men to put of to another: That is a good leſſon for ſuch a man, I would he had heard it, and ſo cleare themſelues. For as it was with *Dauid* and *Iudah*, and the woman of *Samaria*, till men ſee their particular ſinnes, 2 Sam. 12. *Note.* Geneſ. 38.

they will not be humbled and confesse them; and therefore it is the duty of the Ministers to presse mens consciences with their sins in particular, swearing, lying, whoredome, drunkennes ignorance, prophainesse, &c.

Vse 2. If this bee the surest and safest way to humble men, to bring them vnto true Repentance for their sinnes, then you must bee content to haue your selues thus dealt withall, to haue *Nathan* tell thee, *Thou art the man:* That *Iohn* should tell thee of thy incest and vncleannesse, not to storme against it, not to kicke against the VVord. For this know, that if the VVord of God be not an edged sword to kill sin, and cut the throate of it, it will cut the throate of thy soule; it will not returne in vaine: Oh then, would you be saued by the VVord? Then let the word pierce your hearts, and wound your soules: a man that is dangerous sicke, will open his arme, vncouer it, set the Chyrurgion let him blood vpon a veine, thanke him, and pay him for his paines: VVell, our soules be

dange-

dangerously sicke with sinne, though we know it not, and we haue many a deadly wound, though we feele it not; Let vs then lay them naked, and suffer the Lords Chyrurgion, with the sacryficing knife of the word of GOD, to cut and launch them, if euer wee looke to bee cured. Take heede you be not like vnto *Ahab*, or *Herod*, but rather acknowledge it the endlesse mercy of GOD, which sends some *Nathan* to reproue you, and smite you. Alas! men will not endure this to be sayd: *Thou art the man*; to be told of their sinnes: but it is the onely way to saue mens soules.

3 Reg. 22. 8
Marke 6.
Psal. 141. 5.

And therefore let vs all, young and old, rich, and poore, noble and simple be content to heare of our sinnes, and Gods judgements against them For till that message be lifted vnto, there is no message from God of any pardon to be giuen, or mercy to be shewed; though it were to a King, yet wee see *Nathan* being sent from the LORD, doth first his message of reproofe

proofe, and heard that liſtned to, before he vtter any word of pardon.

When Dauid had gone into Berſheba: That is, after *Dauid* had committed that foule and filthy ſin of adultery with *Berſheba*.

Doctr. 7. Chaſte ſpeech taught of God.

Where marke the great wiſdome of the Spirit of God, who ſpeaking of a foule and filthy fact, vſes a reuerent and chaſt ſpeech, very honeſt and decent; and therefore we learne that as the Spirit of God ſeekes, ſo muſt wee inure and acquaint our ſelues to ſpeake: Yea, when we are to ſpeake of things that are not comely to be ſpoken, to moderate our ſpeech, and to ſpeake in an honeſt and a chaſte manner: So the holy Ghoſt exhorts vs, that, *Our words ſhould be gracious and powdred with ſalt, and ſuch as may minister grace to the hearers.* Colos. 4. 6. But as *for filthy communication, or fooliſh talking which is not comely, let it not be once named among ſt you.* Ephe. 4. 9.

And this teacheth vs, that we muſt all diligently ſtudy and practiſe the gouernment of the tongue, to order

rder is aright in the manner, which s a worthy ſtudy, according to that f the Prophet, *Pſal.* 34. 12. 13. *What an is he that deſireth life and loueth to e good dayes? keep thy tongue from e- ill, and thy lippes that they ſpeake no uile.* And to this purpoſe doth the rophet *Dauid* ſpeake in an other ſalme, Pſalme thirty nine, and the rſt verſe: *I thought I will take heed to y Wayes, that I ſinne not with my ngue, I will keepe my mouth brideled hile the wicked is in my ſight.* The oly vſe of the tongue, is the lan- uage of *Canaan*, *Eſay* 18. 19. which ve muſt acompt to ſpeake, that it may e ordered according to the will and ord of God.

This condemneth the common *Vſe 3.* buſe of mens tongues, who doe not nely grieuouſly blaſpheme the name f GOD in ſwearing, but in moſt vile nd filthy rotten ſpeech, ſuch as ould make any chaſte eares to bluſh or ſhame, ſuch vncleane and rotten ords, from young and olde, euen om lit le children and infants, are

ſo

so common, as must needes make chaste minde to blush at them: And how could they do this, but that they heare it of their elders, parents, and others? I beseech you remember *Pauls* words; *Let no corrupt communication proceed out of your mouthes.* Eph. 4. 29. is lamentable to heare, that I have heard of your children, most miserable and cursed othes, and filthy speaches, euen of those (which is strange) that can hardly speake. I pray you for GODS sake looke vnto it; for you suffer them, and giue them liberty they will bee the cause of your woe in the end.

Doctr. 8. The godly do respect more the glory of God, then their owne credit.

Heere marke that *Dauid*, a glorious and renowned King of Israell is content to shame him selfe for euer to record his sinnes to his own shame so that hee may procure GODS glory, and the good of his Church. For this hee knew, that this example of his, of his grieuous fall, being recorded in Gods booke, would turn by GODS blessing to the endless comfort and good of his Church.

F

or what a ſingular comfort is this to GODS children, when they ſhall remember that the fals and ſlippes of ſuch worthy men, are recorded in Gods Booke? And if this were not, our faith would faile, and wee ſhould euen vtterly diſpaire.

And as it was with *Dauid*, ſo it is with all the godly, if euer they felt the terror of an accuſing conſcience for ſinne; if euer they were diſpleaſed at themſelues for offending a good and gracious God, they will not then sticke to manifeſt their owne ſhame, and proclaime their owne folly with griefe of heart, with the Leper in the Law, *Leuit* chap 13. verſe 45. *I am vncleane, I am vncleane,* that ſo they may procure their former peace from GOD, and giue him glory by their Repentance, as they diſhonoured him by their ſinnes: So that where the LORD doth awaken the conſcience all excuſes are ſet aſide, and man is glad to diſburden himſelfe by confeſſing his ſinne vnto the LORD Almighty.

We

We learne by *Dauids* example, not to bee vnwilling to doe that which may be for Gods glory, and the good of his Church, though it should bee our vtter disgrace in the World. Yea, euen to shame our selues for euer, so as God may haue his honour by vs. Alas? wee are so chary of our owne credite, and so loath to shame our selues, that we will not acknowledge our sinnes and infirmities, though it might turne much to GODS glory: but this let vs know, that it is our duty to seeke Gods glory, and the good of his Church, though wee should euen for euer shame our selues to the world. It is a shame to sin, no shame to repent: Yea, shame is the best fruit of sinne, neither is our shame increased by confessing our sinnes, but rather diminished, and taken away: And yet so nice are wee, that wee are loath to acknowledge our sins, without which there is no pardon of sinne.

Rom. 6.

Doctr. 9. The strongest may fall.

From the persons that fell into this great sinne of Adultery, namely, *Dauid* and *Bersheba*: *Dauid* an excellent

lent King, and Prophet of God; yea, a man after Gods owne heart. And *Bersheba* no common sinner, but a woman of great name, yea, a religious woman, as it appeareth, wise, and discreete: By this wee may see into how great sinnes the children of God may fall, if the Lord leaue them but a little to themselues, as wee may see in *Noah*, *Lot*, *David*, *Peter*, and the like. Prou. 31.

Vse 1.

Seeing it is so: Oh, how should wee watchouer our wayes: though thou beest the childe of God, yet see how thou mayst fall, if the LORD leaue thee but a while: Oh then *consider and thy heart*, &c. Keepe it with watch and ward, and looke vnto the casements of the soule, the eares, and thy eyes, by them was *David* ouercome. What folly is it then in them, who dare come into any company, that dare looke and pry into the beauty of women, as though they were so strong, that they were out of all danger to sin? But art thou stronger then *David*? If not, thou maist fall. Prou. 4. 23.

Note.

Let

Vse 2. Let all Ladies and godly women take heede, let them looke on *Bersheba*, a worthy woman, and let them feare to giue any intertaynement to lust and vncleaneneſſe, for they may be ſooner ouer-taken, then they are aware; looke vnto thy eyes, and to thy company, leaſt thou be poyſoned by the company of vnchaſte perſons: Yea, it may admoniſh all men and women, though neuer ſo ſanctified, chaſte, and religious, to feare themſelues, and to cut off all occaſions to vncleaneneſſe; as pride in apparell, dalliance, euill company, idleneſſe, and the like, which be fore-runners of this ſinne.

Vſe 3. Note. Laſtly, let no vncleane perſon, man, or woman, make *Dauid*, nor *Berſhebaes* ſinnes, a meanes to embolden them, or bolſter them in vncleaneneſſe; for if thou ſinne, becauſe ſuch ſinned, thou mayſt periſh in them. This is not the end why their ſinnes bee noted in the Booke of GOD, for to bolſter vs in ſinne: But rather, to admoniſh vs of our weake-

weakeneſſe, to make vs watch, leaſt wee fall, ſeeing ſuch excellent ones haue fallen: Oh then let vs imitate their Repentance, not their falles?

PSALME LI.

VERSE I.

Haue mercy on me O GOD, according to thy louing kindneſſe, according to the multitude of thy compaſſion, put away mine iniquities.

NOW Followes the Pſalme it ſelfe, and it is a moſt excellent Pſalme to bee learned of euery Chriſtian man and woman; and oft times to be vſed for our comfort; For it contaynes a moſt earneſt prayer of *Dauid*, that worthy ſeruant

of God, and renowned King of Isra
a prophet of God, and a man aft
his owne heart.

Wherein hee humbly doeth a
knowledge his sinnes vnto the Lo
earnestly intreating for grace and f
uour at Gods hands, for the true pa
don of them all, and to be comfort
againe by the gracious promises
God.

This Psalme may bee deuided in
two parts: in the first part *Dauid* pra
eth for himselfe, vnto the eighteen
Verse: In the second part hee praye
for the Church of God; that the Lo
would bee fauourable vnto Syon
Church, and build vp Ierusalem.

The maine thing which *Dauid*
earnest, and so often prayeth for,
mercy and fauour at GODS han
for the pardon of his sinnes: and t
Petition is repeated againe, and
gaine, joyned with great affectio
and earnest desire of mercy, confe
sing his sinnes vnfainedly, and abho
ring them.

Secondly, *Dauid* prayeth vn
God

God, for the worke of ſanctification, that the Lord will purge him, and ſanctifie him by his holy Spirit, and renue his heart.

Thirdly, he promiſeth to Preach forth this mercy of God vnto others, that his example ſhall be a meanes, by GODS bleſſing to conuert them, to make them afraide of ſinne, and to comfort them that be fallen.

Fourthly, hee ſheweth the great abuſe of outward ſacrifices, and the outward worſhippe and ſeruice of GOD, that if it be done by impure and impenitent ſinners; alas, the Lord takes no pleaſure in it, but hates and abhorres it. Eſay 1.11.

In the 1. *Verſe* we are to conſider: Firſt, what is the thing *Dauid* begs, namely, *mercy:* Secondly, the perſon of whom he begges it, and that is of God, *Haue mercy on me ô God:* Thirdly, the manner and greatneſſe of this mercy, *much mercy and great mercy;* becauſe of this great miſery; and the doubling of the Petition, ſhewes hee prayed with great zeale and affection.

(*Haue mercy on me O God;*) As if he should haue sayd, O my God, I am a most vile and miserable sinner, I haue committed very great and grieuous sins: I stand in great need of thy mercy, and therefore haue mercy on me in the pardon of my sinne.

Doctr. 1. Sight of sinnes the first steppe to Repentance.

Before a man can either craue for mercy, and begge the pardon of his sins, he must haue the sight of them, he must see the danger of them, and finde himselfe to stand in extreame need of Gods mercy. *Dauid*, he had layne a long time in his filthy sinnes, and neuer sought vnto God for mercy, but being awaked by the reprehension of *Nathan*, now he cryes for mercy. The Prodigall sonne, a true paterne for all sinners, he neuer seeke to his Father, till he was in extreame misery, and then he sayth, *I will goe to my Father:* So the proud Pharisee neuer begs for mercy, for hee felt no want of it; and the Church of *Laodicea, Knew not that shee was miserable, poore, blind and naked:* For how can a man repent of that he is igno-

Luke 15.

Reu. 3. 10.

ran

rant of? Sinnes committed cannot be repented of, till men ſee them and know them: nay, not barely to know them, but to know the haynouſneſſe of them, and the curſe of God due vnto them; ſo as a man may take it to heart, and be troubled for his ſins. *Dauid*, though a prophet of the Lord, yea, a man after Gods owne heart, yet lay a long time in ſin without Repentance; becauſe hee did not weigh and conſider with himſelfe what hee had done. And therefore in the word of GOD, the Lord oftentimes calls vppon men to conſider their wayes, to know their ſinnes, and the curſe of God due vnto them. *Ier.* 3. 13. *Know thy ſinnes, O Ieruſalem!* *Zeph.* 2. 1, 2. *Fan your ſelues.* *Lam.* 3. 40. *O let vs ſearch and try our wayes, and turne vnto the Lord.*

Heere we may ſee the maine cauſe why there is ſo little faith and true repentance in the World, why men are no more humbled for their ſinnes, and doe not repent for them: poore ſoules they know not that they doe euill? *Vſe* 1.

They either cannot, or doe not, search themselues. *Lam.* 3. 40. They neuer call their hearts to accompt. Now then, going on in security, seeing and fearing no danger: Alas, how should they repent, how should they turne to GOD? For if thou couldest see the misery of thy soule, and thy wofull estate by reason of sinne, if thou couldest see the number and greatnes of thy sinnes. Oh thou wouldest euen tremble for feare, and wonder at thy wofull estate: But alas, most men are like a man that trauailes in the night ouer a narrow bridge, which is very dangerous, and vnder it runneth a bottomlesse gulfe; so as if he fall, hee cannot escape, but must needes perish. And therefore in the darke night seeing not the danger, hee feareth it not: But let him go that way in the morning, hee will wonder that euer hee was so mad and desperate to go that way, and will neuer venture that way agayne. So many poore blinde ignorant soules, when they haue runne head-long in sinne al their dayes

dayes, and passed their vncertaine life in ignorance, prophanenesse, and manifold sinnes, posting to Hell and damnation, not seeing the curse of God that doth hang ouer their heads, they feare nothing but runne on headlong into all sinne: But if it please the LORD to open their eyes to see their sin, and the judgements of God due vnto them; Oh they doe wonder at their owne extreame folly, and Gods infinite goodnesse and patience, and would not bee in that case againe for all the world.

Well then, marke this doctrine, doe not lightly passe it ouer, but esteeme it as a blessed trueth of GOD. Christ saith *Luke* 13.5. *Except ye repent yee shall all perish.* And for a man to see his sinnes, the greatnesse and grieuousnesse of them, it is the first steppe vnto Repentance. So that we see heere who they are that doe repent, and shall be saued; euen such as see their sinnes, their wofull misery, and the wretched estate wherein they are, and which doe most earnestly

neſtly hunger and thirſt after mercy in Chriſt Ieſus.

Well then, let me aske thee this Queſtion, or rather, demaund it of thine owne ſoule; didſt thou euer ſee thy wofull miſery, the wretched eſtate wherein thou art by reaſon of ſinne, what a miſerable ſinner thou art by nature, out of the fauour of God, in the eſtate of damnation, in extreame danger, for euer to be damned, and to looſe thy owne Soule? Didſt thou euer find thy ſelfe to ſtand in need of Gods mercy for the pardon of thy ſinnes, and extreame want of Chriſt blood to ſaue thy Soule? Haſt thou felt thy heart wounded and bruiſed for thy ſinnes, that thy ſoule is euen ſicke with ſinne? Didſt thou euer thirſt after GODS mercy in Chriſt aboue all the world; ſo as thou haſt with ſighes and groanes, yea with teares begged Gods mercy on thy knees, as for life and death, *Ioh.*7. 17. *Eſay* 55.1.2. *Eſay* 66.2. If thou haſt not found and feit theſe things in thee in ſome meaſure, thy caſe is

dange

angerous and fearefull; thou neuer et didſt truely repent; the mercy of God belongs not vnto thee.

Oh then it is a ſingular fauour of God, when he doth open a mans eyes o ſee his miſery, to find himſelfe to tand in neede of Gods mercy, and xtreame want of Chriſts blood to aue his ſoule: This is the beginning f all grace: to feele the want of race. *Dauid*, if the Lord had not owzed him out of his dead ſinne, herein he lay a long time, he might aue dyed, and periſhed in it: And herefore this ſhould teach vs all to ray to God, that he would in mercy pen our eyes, that we might ſee our innes, and feele our miſeries, and that wee may ſee wee ſtand in extreame neede of Gods mercy; and the conrary is a fearefull plague and judgement of GOD, for men to lye and nort in ſin, without remorſe of conſcience, without the ſenſe and feeling of ſinne, or want of mercy: this *Dauid* now knew by wofull experience, that if hee had dyed without Repentance,

tance, hee had perished: of all diseases they bee most dangerous which bee least felt, as a lethargy, or dead palsie, or the like: so it is a most fearefull estate for any man to lye in sinne without the feeling of it; for then the heart is hardned, and hee makes no account of Gods mercy. A man that thinkes he is well enough, will scorne the Physition: so those blind sinners that thinke they are well enough, and feele no want of mercy, of all men they are to be pitied, they bee in a most dangerous state and condition: and therefore we see it is a great blessing of God, to be told of our sinnes, to bee reproued for them, that so seeing them, and the daunger of them, wee may seeke to GOD for mercy.

Doctr. 2. Sorrow for sin, a note of a godly man.

Hence we learne that the first step to Heauen, and the beginning of true Repentance is this: for a man to bee grieued for his sinnes, to be wounded in conscience for them; for till a man see his sinnes, and feele the burthen of them, and feare the curse of GOD due

ue vnto them: He will neuer repent
nd seeke the pardon of them. This
that godly sorrow, that leadeth to
epentance, neuer to bee repented
f. 2. Cor. 7. 10. Math. 26. Luk. 18. 13.

If this compunction and pricke of
he heart bee the very beginning of
ue Repentance, and the first step to
eauen, and the saluation of a mans
wne soule, surely then most men be
a miserable and wretched estate,
r most men yet haue not set for-
ward one foote, nor gone one steppe
o Heauen: For they haue neuer bin
umbled, neuer touched; neuer yet
ounded, nor pricked in heart for
eir sinnes, and therefore must needes
e in a dangerous estate: Well then,
pply this to your selues, didst thou
uer in al thy life find thy heart prick-
d for sinne? Did the sacrificing
nife of the Word, neuer wound thy
onscience, nor fetch one teare from
hine eyes for thy sinne? Didst thou
neuer finde thy heart to mourne, and
o bee cast downe with remorse of
Conscience? Certainely thy case is
feare-

Vse 1.

Note.

fearefull and dangerous, thou art not
yet gone one ſtep to heauen, nor mo-
ued one finger to eternall life: no, no,
Iam. 2. 19. thou art yet in thy ſinnes, in extreame
danger to bee damned: Oh then let
the word come home to you, harden
not your hearts againſt it, neuer be
at quiet till you can ſay, I haue felt
my ſoule touched and wounded with
the word of God.

Vſe 2. This ſerueth for the comfort of
Gods Children: For if we finde and
feele our hearts broken and wound-
ded for ſinne, ſo as we mourne for
them with godly ſorrow, becauſe
they be ſinnes, diſpleaſe God, offend
his Maieſty: It is a certayne ſigne we
haue truely repented, wee are in the
eſtate of grace, Gods Spirit hath met
with vs, the word hath not beene in
vaine in our hearts, but hath wound-
ded ſin, cut the throat of it: bleſſed
be God, if thou canſt ſay by experi-
ence, that the word hath beene po-
werfull to wound thy ſoule, ſo as thy
conſcience is truely touched, not only
becauſe of Gods anger, but becauſe
of

of this, that we haue ſinned againſt a mercifull Father. This godly ſorrow euer goes with true Repentance; not as *Caine, Iudas, &c.* who deſpaired of GODS mercy with a deſperate ſorrow, becauſe of the puniſhment, but when we are wounded with ſinne, to mourne for it, becauſe it offendeth God, a louing Father.

From *Dauids* prayer, and firſt petition, marke what it is hee ſo earneſtly craueth, not a Kingdome, nor gold, or ſiluer, not the life of his enemies, but *mercy, mercy* alone, hee craueth for nothing but mercy: and therefore in his perſon, wee learne what is that which wee ſhould moſt deſire aboue all things in the world, namely, the fauour and mercy of God in Chriſt Ieſus; ſo that if it ſhould be asked, what we would deſire in all the world, wee ſhould anſwer, mercy, and the fauour of God in Ieſus Chriſt, he is a bleſſed man that haue mercy, let other men deſire worldly wealth, riches, honour gold, ſiluer, but Lord I craue nothing but mercy, thy fauour and louing coun-

Doctr. 3. The firſt thing *Dauid* craues is mercy.

Pſa. 32. 1. 2
Pſal. 4. 6.
Luk. 18. 13

countenance : The poore Publicane comming to God, he knockes on his breast, and cries for mercy ; *God be mercifull vnto me a sinner.*

For there is nothing in the whole World, that is able to appease the trouble of a wounded conscience, saue onely the mercy of GOD in CHRIST IESVS. *Dauid*, no doubt, had tossed many thoughts within himself when he came to vtter this which here is penured, hee had a true sight, no doubt, of the misery and wretched estate wherein hee stood by reason of his sin : And had there beene any other way in the World to haue gotten out of that estate, he would haue found it. But marke, he casts his eye onely vpon the mercy of God, making that his surest refuge in this his greatest necessity : Euen so, howsoeuer the opinions of men as touching happinesse, be diuerse, poore men thinking riches, the prisoner liberty, the sicke man health. Although these desire all these, yet the sinner euer desireth mercy. This

mercy

mercy of GOD, *Dauid*, this sweete Singer of Israell, had often times singed, now hee desires it. And this is the difference betwixt the godly and the wicked: *Honour me* (saith *Saul*) *before my people. Haue mercy on mee* (saith *Dauid.*)

Wee learne hence, that nothing can pacifie a wounded Conscience, grieued and distressed for sinne, but onely the fauour and mercy of GOD in Iesus Christ. Men may in their distresses goe to sport and pastime, and merry Company: But alas, this is no comfort to a wounded soule, onely the mercy of GOD and feeling of his loue in Christ can affwage and pacifie the accusing of our Consciences: A man in a hotte burning Ague may taste of cold water, which may ease him for the present: but alas, after it will increase his torment: And as an old soare, if it be not healed at the bottome, though it seeme to be sound on the toppe, yet it will breake out againe, and become more dangerous and incurable: euen so, when men shall *Vse.*

shall seeke to smother the accusation of conscience, to blunt the edge of it, it will after rebound agayne, and giue a deadly wound to desperation.

Nothing can pacifie a wounded conscience but God.

Doest thou find thy conscience vnquiet? Doest thou feele it wound and accuse thee? So that thou canst find no comfort nor rest vnto thy soule? There is no other way in the World to pacifie thy conscience, and to haue peace, then to entertaine and beg for mercy at Gods hands: *The Kingdom of God stands not in meate and drinke,* Rom 14.17 *but in righteousnesse and peace, and ioy in the Holy Ghost:* So that although a wicked man enjoy all the world, yet if he haue not mercy, and the pardon of sinnes, alas he shall haue no sound peace of Conscience, no joy in his soule, nor any drop of true comfort: And therefore let vs all seeke reconciliation with God, intreate for fauour and mercy, and neuer giue any rest vnto our soules, till we can feele and finde our soules assured of GODS mercy in Christ, and the pardon of our sinnes. If any say, O that I could

feele

eele this in my ſoule, I haue an accuſing conſcience; I feele it terrifie me: am afraid I ſhall be condemned: I an finde no comfort: What ſhall I oe? Euen as *Dauid* did he ere beg ard, ſeeke earneſtly, for ſo the Lord romiſeth: *If we ſeeke we ſhall finde*: nd therefore let vs pray and continue in prayer, and know that the ord will in the end heare and grant ur requeſts.

The ſecond poynt is, the party to hom the Prophet directs his pray-, and ſeeketh for comfort: not to y Saint or Angel, not to the Virgine *Mary*, but he goeth to God, prayeth him, *Haue mercy on me ô God*, and e directs his prayer to the whole rinity, Father, Sonne, and Holy hoſt: To God the Father, as the uthor of all mercy; To Ieſus Chriſt, whom, and in whoſe name we obyne mercy; And to the holy Ghoſt ecauſe he doth teach vs to pray, and oeth conuey and deriue all ſauing mfort to vs.

To whom he directs his prayer.

Hence wee learne to whom wee

Doctr. 4. God alone is to bee prayed to. Rom. 10. 14 Dan. 6. Psal. 2. 7. Leu. 16. 31. Esay 8. 19. Esay 59. Dan. 9. 17.

muſt direct all our prayers, namely to God alone, Father, Sonne, and Holy Ghoſt, becauſe we muſt pray to him alone, on whom we muſt beleeue. Secondly, God alone, can, and will pardon the ſinnes of thoſe that ſeek vnto him for mercy. Thirdly, it is GODS Commaundement, that we ſhould pray to him, and to no other creature. Fourthly, we haue promiſes, that if we pray vnto him, he will heare vs. Fiftly, we haue the example of all Gods children, who in all their troubles ſought to God alone, and to no other creature in the world, and alſo preuailed.

How auaileable were the prayers of *Abraham*, being made vnto God in faith, *Gen. Chap.* 18. That if ten righteous perſons had beene found in *Sodome*, GOD had ſpared the Cities for their ſakes? How was the Sun and Moone ſtayed by the prayer of *Ieſhua*, till hee was reuenged on his enemies? *Ioſh. Chap* 10. How did *Elias*, by his prayer, obtayne raine which had beene with-held from the

earth three yeares, and ſixe moneths? 1. *Reg.* 17. *Iam.* 5. *Acts* 12. 1. 2. *Ioh.* 5. 14. *Dan.* 9. 17. *Iohn* 11. 41.

This condemnes the blaſphemous doctrine of the Church of *Rome*, who teach men to pray vnto Saints and Angells, to the Virgin *Mary*, to ſtockes and ſtones, and I know not what; whereas the Lord ſaith plainly, *He will giue his glory to no creature.* Now, that wee may not pray vnto them it is manifeſt; firſt wee haue no commandement: Secondly, no promiſe: Thirdly, no examples of Gods Children: Fourthly, we may not beleeue in them. *Vſe* 1. Eſay 41. 8. Eſa 63. 16.

Nay would we not take him to be a fooliſh ſupplicant, that when the kings Sonne offereth to ſpeake for him to his Father, would refuſe to vſe his mediation, and goe to one of his ſeruants to intreat for him: is it not meete that ſuch a one ſhould be tyd nay? Euen ſo, in as much as the Father ſendeth vs vnto his Sonne, and the Sonne calleth vs vnto himſelfe, what madneſſe it is then to runne as

well from the one as from the other, to goe from the Sonne to the Saints; from him that can heare, to them that cannot helpe; depriuing the Father of his honour, the Sonne of his office, and disgracing the Saints. Away therefore with the meditation of Saints and Angells, who know not our hearts nor heare our prayers, *There is one Mediator betwixt God and Man, the Man Christ Iesus.* And 1. *Iohn* 5. 15. *This assurance haue We in him that if we aske any thing, according to his will, he heareth vs.* Let vs tread in the steps of *Dauid*, and *Moses*, and the rest of the Seruants of God, who haue euer in their greatest troubles, called vpon the name of the Lord. And howsoeuer Papists or Idolaters will be ready to pretend humillity: and they will not bee so bold to come to God themselues, but they will vse the meditation of such as are about them: yet let vs know, that *Dauid*, when he came to God, hee was as humble as they, and farre beyond them; yet his humility did no whit hinder his

holy boldnes as, to come into Gods preſence. For our humillity doth not appeare in ſhrowding our ſelues vnder the Saints wings, but by humble and hearty confeſſion of our ſinnes vnto God.

Let vs goe vnto God in prayer, increate for mercy at his hands: Let vs not goe to Saints or Angels, or any other creature, ſaue GOD alone, in the name of Chriſt Ieſus; what father is more ready and willing to heare his childe, then the Lord is ready and neare at hand, to heare them that call vpon him in truth? now that we may pray vnto GOD for mercy and pardon for our ſinnes, wee muſt bee perſwaded of two things: Firſt, of the power of God, that he is able: Secondly, of his will, that hee is willing to pardon them, the poore Leper ſayth; *Lord if thou wilt thou canſt make me cleane*: And therefore that wee may pray in faith and aſſurance, let vs bee perſwaded of theſe two: Firſt, That God is Almighty, and is able to pardon all our ſinnes, though neuer

Vſe 2.

Math. 8. 2.

neuer ſo great: Secondly, hee that is moſt, ready and willing, for Chriſts ſake (in whoſe name wee come vnto him) to pardon all our ſinnes: for if we doubt of either of theſe, we cannot pray in faith, and ſo ſhall not obteine that we deſire.

Vſe 3. Seeing *Dauid* prayeth for pardon of ſinne and craues it onely at Gods hands, wee ſee that this is a curſed and blaſphemous Doctrine of the Papiſts, who hold that their head, the Pope, can pardon ſinne: yea not onely giue a man pardon for his ſinnes paſt, (but for money) can pardon and ſeale him a pardon for ſinnes many yeares to come: a moſt blaſphemous doctrine, and that which opens a gap to all ſinne, when a man ſhall haue promiſe of pardon for ſinnes to come.

The Pope cannot forgiue ſinnes.

But wee ſee heere, that the word of God ſpeakes cleane contrary, namely, that God alone can pardon ſinnes: *For who can forgiue ſinnes ſaue God onely?* And where did we euer finde that God did pardon a man ſinnes for time to come: but rather threatneth

Luke 5.21.

ſinners

ſinners with judgement, to make them beware of ſinne: So that wee ſee the Pope is Antichriſt, who ſetteth himſelfe in the ſeate of God, and exaltes himſelfe aboue God; in that he takes vpon him that God neuer did, to giue a man pardon of his ſins, before they be committed. 2 Theſ. 2. 4

After thy louing kindneſſe.

DAVID being diſmayed and caſt downe, in the ſenſe of his miſery, doth looke vp to Gods mercy, and is imboldned thereby to draw neerer vnto him, and with ſome comfort to call vpon him for mercy.

Whence we learne firſt of all this Doctrine, that the experience of Almighty Gods former fauour caſteth off feare, and cauſeth affiance in God, and is one of the chiefeſt cauſes to moue vs ſtill to truſt in him, as *Pſ.* 4. *Heare mee when I call O God of my righteouſnes; for thou haſt ſet me at liberty when I was in trouble: Haue mercy therfore vpon me, and hearken to my* *Doctr.* 5. Experiéce of former fauour, aſſureth of future fauour.

prayer. Where the Prophet reasoneth from the time past to the time to come, and intreated God to heare him now, because hee had already shewed mercy on him. The like wee may see, *Psal.* 22. *Thou didest draw me out of the wombe, &c.* Out of which words we gather, that the Prophet, for benefites past, assureth himselfe of deliuerance from dangers present. The like of the Lyon and the Beare, 1. *Sam.* 17. 34. *Psal.* 34. 7.

Vse 1. Wee learne hence to acknowledge his great mercy: That maketh one mercy seale of another, and one grace the pawne of another: Now what man or woman hath not receiued thousands and ten thousands of mercies for the GOD of mercy; all which may be so many comforts vnto his soule, to assure them that God will neuer forsake him. Indeede if our owne workes, or righteousnesse, were the onely ground to moue the Lord to take pitty on vs: then wee should bee much discouraged in our selues when we looke backe vnto our liues;

but

ut now the former mercies of Go
re arguments of further mercies, to
ſſure vs that hee will adde mercy to
nercy : Whereby we may ſee how
ruitefull the *louing kindneſſe* of the
Lord is, alwayes producing more, as
ne graine of Corne increaſeth an
undred fold.

Againe, we learne hence a nota- *Vſe 2.*
le difference betweene GOD and
nan in beſtowing benefits : men are
uickly weary of their liberality, but
is not ſo with GOD : The more
old wee are in asking, the more
ountifull hee is in giuing : which is a
omfort to all weake Chriſtians, and
ounded Soules, who are euer rea-
y to reaſon thus within themſelues ;
Will God heare me, or reſpect me ?
will hee ſhew his *loving kindneſſe* to-
wards me a wretched ſinner ? Yea,
God doth heare thee and reſpect thee,
nd will ſhew mercy vppon thee, if
hou ſeeke vnto him in faith ; yea, the
'tner we aske, the better wee are
ccepted of God; h: more we deſire,
he more we obtaine. He chargeth

vs, *Psal.* 50. 15. *To call on him in the day of trouble*, and assureth vs of our deliuerance, *Iames* 1. 5, 6.

Doct. 6. The mercy of God imboldens sinnes to come vnto him.

Hence marke what is that whereby poore distressed soules, thrown downe for sinne, wounded and melting for sinne, and almost in the gulf of desperation (as *Dauid* was) there giues them courage and emboldens them to come into the presence of GOD; to stand before their Iudge, namely this, the endlesse loue and mercy of God in IESVS CHRIST, euen the consideration of GODS mercy, that he is most ready to pardon and forgiue poore sinners, to receiue them to mercy: For so long as the conscience accuses for sinne, and terrifies a poore sinner, he doth nothing but flye from God, runne from him, dares not looke vnto him, nor call vpon him, till he conceiued of GODS mercy in Christ, that he is most willing to pardon those which do truely repent.

Psal. 103 8.

Now, that GOD is mercifull and ready to pardon poore sinners, and

o receiue them to mercy, it doth ap-
eare by that his louing imitation
*Mathew chap. 11. verſe 28. Come
unto mee all yee that trauell and are
eauy laden and I will eaſe you.* Like-
wiſe hee embraceth the poore and
imple, as louingly and cheerefully
s the rich and wiſe of the World,
Publicans and ſinners are accepted
f him, who were contemned of
he *Iewes*. The woman taken in
Adultery, is exhorted by him to re-
entance; the blind man reſtored
o his ſight, and caſt out of the Syna-
ogue, is ſought out by CHRIST,
nd taught to beleeue, *Iohn 9. 35.*
The penitent theeſe is by him con-
erted to the faith, *Luke 23.* accor-
ing to that, *Math 18. 14. It is not
he will of God that one of theſe little
nes ſhould periſh.* The like we may ſay
f *Mary Magdalene*, who was infa-
nous in life, out of whom Chriſt caſt
euen diuells; of the Canantiſh wo-
an whom he heard and helped. Of
he cripple that lay at the po le; who
when Ieſus found in the Temple. *Io.* 5

he exhorted to ſinne no more, according to that of the Euangeliſt, *Mat.* 11. That by the power and loue of CHRIST, the blinde had their ſight reſtored the Lepers were cleanſed, the dead were raiſed, the halt walked, the ſicke were healed, and the poore receiued the Goſpell.

Vſe 1. Seeing a poore ſinner will neuer flie to God for mercy, vntill hee bee perſwaded of the fauour and mercy of God in Chriſt, and can perſwade himſelfe that GOD is moſt merciful and willing to pardon him: wee muſt remember euer with the one eye to looke vnto his juſtice, that he is a holy and a juſt God, moſt righteous and one that cannot beare with ſinne and ſinners, that liue and delight in ſinne: ſo with the other eye wee muſt looke vnto this endles mercy in Chriſt Ieſus, fix our eyes on that and rely on that; otherwiſe alas! we ſhall be ſo far from ſeeking vnto him, that we ſhall moſt willingly flie from his preſence, as a terrible and angry GOD, and moſt righteous judge: And therefore

fore, as we muſt needes behold him as a iuſt God, and righteous, to puniſh ſin: ſo we muſt labour to be perſwaded of his mercy, that he is moſt ready to pardon, full of compaſſion, that ſo by Ieſus Chriſt, we may haue acceſſe vnto the Throne of grace, and entrance with boldneſſe into his preſence. And becauſe that Chriſt Ieſus is the *Way*, the *Truth*, and *Life*; *let* vs neuer goe without him, but take him in the armes of our faith and in his name beg for mercy; for without him we can finde no mercy but iudgment. Eph. 3. 12. 1 Iohn. 2. 1.

Vſe 2. Cauſe of mans diſpaire.

Wee ſee hence the very cauſe why ſo many come to diſpaire, and ſo to caſt away their owne ſoules; namely, becauſe they cannot conceiue that God hath any mercy for them: They cannot bee perſwaded of Gods endleſſe mercy in Chriſt Ieſus: but when their conſciences doe accuſe them of their ſins they preſently ſee that God is angry with them, that he is a righteous iudge, an angry and terrible God againſt ſinners: And thus ſeeing his iuſtice and anger againſt ſinne they dare

dare not appeare in his presence, but flie from him, as *Adam* did in the garden, and could wish that they might neuer come into his presence: they cannot for their liues behold the mercy of God in Christ: impenitent sinners cannot call GOD Father, thee cannot indure GODS angry countenance, but rather wish they were out of the world, and might neuer come before his face: for this is certaine, that vnlesse a poore sinner, and ill-resled soule, can together with he sense of sinne, and Gods anger against sinne behold and acknowledg the endlesse mercy of GOD to pardon them, he will neuer dare to appeare in his presence, but Gods anger will ouer-whelme him: well then let vs with *Dauid* so behold and feele the anger of GOD for our sinnes to humble vs, that we neuer dispaire of Gods mercy, but still know and beleeue, that God is no lesse infinitely mercifull, if we can repent, to pardon and forgiue vs, then hee is infinitely iust to punish, if we will not repent.

Marke

Marke how *Dauid*, a man after Gods owne heart, intreats the Lord to pardon his ſinnes for his mercies ſake: Therefore we learne that there is no other cauſe to moue the Lord to pitty and pardon vs our ſinnes, but onely his moſt free and vndeſerued mercy: There is no worke, no goodneſſe, or vertue, in any man, to moue the Lord to pitty and pardon vs, but all this is of his meere bounty, goodneſſe, and mercy; without all merites of ours: as what could the Lord ſee in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom went ſeuen Diuels, to moue him to mercy, but his meere mercy alone: Euen ſo, all the gifts and grace of Gods ſpirit beſtowed vpon his ſeruants; either concerning this life, or the life to come. They all proceed from the free grace and mercy of God in Ieſus Chriſt, according to that of the Apoſtle, *Rom. 6. 23. Eternall life is the free gift of God.* This is confirmed by the practiſe of godly *Daniel*, *Dan. 9. 7, 8, 9. O Lord, righteouſnes belongeth vnto thee, but vnto vs*

Doctr. 7. Gods mercy, mans merite.

Acts 6. Luke 7.

vs shame, because we haue sinned against thee: whereby we gather, that though our Prayers be not without effect, yet they preuaile not with GOD by vertue of any excellency that is in them, but because God hath promised to be found of them that seeke him in the meanes he hath appointed. And so for the rest of Gods ordinances: Word, Sacraments, &c. the Lord doth accept them, and is well pleased in them; howbeit not through our worthinesse that performe them, but for his goodnesse sake that doth command them: For these properties are to be found in workes that are meritorious.

First, they must be done of a mans owne selfe, and from himselfe; but we haue nothing of our owne to giue vnto God; *For what hast thou that thou hast not receiued?* 1 *Cor.* 4. 7. without him we can doe nothing: it is he that must worke in vs, the will, and the deede.

Secondly, they must be such workes as are not due vnto him, they must

not

not bee due debt, but proceed from our owne free will, euen such as God cannot justly challenge at our hands: But whatsoeuer wee doe, we doe of debt and duty; yea, *Luk.* 17. 10. *When yee haue done all those things that are commanded you, say we are vnprofitable seruants, we haue done that which was our duty to doe.*

Thirdly, the workes we doe must be done for the profit of him, from whom wee looke for a reward: But *Psal.* 16. *All our goodnesse cannot reach vnto the Lord:* We may benefit men, but we cannot benefit our maker, therefore it is plaine we cannot merite.

Fourthly, the worke and thy reward must be in proportion equall; for if the reward bee more then the worke, it is not a reward of desert, but a gift of good will: But, *Rom.* 8. *The afflictions of the present time, are not worthy of the glory that shal be shewed vnto vs.* So then they are not deserued of vs, but are bestowed on vs.

This condemnes the Doctrine of

the Church of *Rome*, who teach, tha
God doth shew mercy on some men
because they bee worthy of it, fo
their good workes, and hon ſt life
and therefore they can dispoſe them-
ſelues by vertue of their free will, t
Ephes.2.8. mooue the Lord to haue mercy vpo
them. But wee aſcribe all to Gra
and meere mercy: and therefore ſee-
ing pardon of ſinnes comes from th
meere mercy and loue of GOD i
Chriſt, wee muſt aſcribe all the prai
of it to God alone: pardon of ſinne
grace to repent, life eternall, all the
come from the meere mercy and lo
of GOD in Chriſt Ieſus: And there
fore let vs aſcribe nothing vnto ou
owne, goodneſſe, or vertue, to ou
owne wit, or reaſon: but giue all th
to God.

*According to the multitude of thy co
paſſions, put away mine iniquities.*

AS if *Dauid* ſhould haue ſaid, O
Lord, my ſinnes are many, an
gre

reat, and therefore I ſtand in neede
f thy mercy for my miſery, and of
e multitude of thy compaſſions
r pardon of all.

When as *Dauid* prayeth for a mul- *Doctr.* 8.
ude of mercies, for the pardon of The na-
s ſinnes: we learne hence, what an ture of ſin.
ynous and horrible thing ſinne is in
O D S ſight, that it cannot be par-
ned without a multitude of mer-
s: ſin being committed againſt an
finite God, deſerues infinite and
dleſſe puniſhment of ſoule and bo-
, and before it can bee pardoned,
ſt haue infinite mercy.

Sinne is odious in it ſelfe, and ma-
h vs vile and abhominable in the
ht of God, *Ierem.* 5 25. *Eſay* 59.
2, 3. *Keeping all good things from
, and pulling downe all euil vpon vs,
l that the wages therfore is death be-
able to preſſe vs downe euen to the
ome of hell.* It is ſin that maketh vs
crable to the Lord, and abhomi-
le in his ſight, yea, nothing doth
re deforme vs, and make vs curſed
detestable in the ſight of G O D,

then sinne, *Iosh.* 7.12,13. the pardo
whereof must haue infinite mercy.

Vse 1. Then hence we learne, that we
neuer esteeme rightly of sinne, t
we come so to be grieued for it, a
that we finde in our selues to stand i
great neede of Gods mercy for th
pardon of it, yea, of a multitude o
mercies, of a sea of mercies, till w
finde that wee stand in need of euer
droppe of Christs blood to sa
our soules, *Dauid* hauing sinned, beg
fora multitude of mercies, and so w
shall finde, that if we truely repent
sinne, that we stand in need of a se
of mercy, and of euery droppe
Christs blood.

Vse 2. This condemneth most men a
women, who are so farre from este
ming thus of sinne, that they mak
no bones of great sinnes, and ma
grieuous impieties: yea, they mak
a sport of sin, swearing, lying, drun
kenneſſe, whooredome, pride, cou
tousneſſe, &c. and giue then name
of vertue: we see it is to too com.no
that men thinke they stand in n
need

need of GODS mercy, they thinke that *Lord haue mercy on me*, will ſerue. But if wee will judge of ſinne as wee ought, we ſhall find that wee ſtand in neede of a Sea of mercy in regard of the multitude of our ſinnes.

VVee ſee that the Lord is full of mercy, full of pitty and compaſſion; and his mercies are ouer all his works: And indeede his mercies are great. Firſt, becauſe they come from an infinite God, to men who are infinitely euill, and deſerue no mercy, but iudgement. Secondly, becauſe for time, they laſt for euer, and neuer haue end. Thirdly, becauſe the mercy of God concernes great things, ſaluation life eternall, &c. *Doctr.* 9. GOD a God of mercy. Pſal. 119.

And this is that which the Lord himſelfe proclaymeth from Heauen, *Ex.* 34:6. *The Lord is ſtrong, merciful, ſlow to anger, and aboundant in goodneſſe and truth; reſeruing mercy for thouſands, and forgiuing iniquitie, tranſgreſſion, and ſinne.* Againe, *Mich.* 7.18. *Who is a God like vnto thee, that takeſt away iniquity, and paſſeſt by tranſ-*

gressions? he retaines no wrath forever because mercy pleaseth him, he will turne againe, and haue compassion vpon vs; he will subdue all our iniquities, and cast all our sinnes into the bottome of the Sea. *Esay* 55.8. 9. *Ezech.* 33.11. Though therefore our sinnes be great, yet great is the mercy of God in pardoning it. *Rom.* 5. 20. *Where sinne doth abound there grace doth superabound:* Wherefore let no sinne so dismay vs, to cast vs downe to dispaire, let this cheere vs, that God is so gracious.

Vse 1. Seeing the LORDS mercy is as a bottomeleſſe Sea, that cannot be drawne dry: *His compassions fayles not.*

Lamen. 3. Hence is matter of great comfort to all true penitent sinners; for thy sinnes cannot be so many and so great, but if thou haue grace to repent, God is able and willing to pardon them all.

If thou say oh! my sinnes are great, grieuous, monstrous, vnspeakeable; well, the mercy of God is greater, as may appeare in the pardon of *Lots* sinnes, *Dauids*, *Peters*, *Pauls*, *Rahabs*, &c. If thou canst repent, and truely turne

Genes. 19. 2 Sam. 12. Acts 9. Iosh. 2.

turne to God: If thou say, O! they are more then the starres in number, remember that Gods mercy is as a bottomlesse sea, hee hath a multitude of compassions, and can pardon them though neuer so many and grieuous: if thou say Oh I haue liued a long time in them, twenty, thirty, forty yeeres, looke on Gods mercy shewed to *Rahab*, *Paul*, and others, that had liued long in sin: so that if a man haue grace to repent, neither the greatnesse nor the multitude, nor the continuance of his sinnes, none of all these can hinder GODS mercy: but heere is all, that men must repent otherwise, if men doe not repent, the least sinne is damnable, and if men do repent, no sinne is so great, but is pardonable.

Yet notwithstanding, men must take heed that they take not occasion to liue in sinne, because GOD is mercifull, for these things are noted as a comfort for those that sighe and groane vnder the burthen of their sinnes, to comfort them, and to keepe

The Mercies of God belongs not to all.

them from diſpaire, that if they be truely humbled for their ſinnes, there is yet with the Lord mercy and ſtore, whereby they may be ſaued.

Vſe 2. Seeing all Gods gifts come from him to vs, of grace and mercy, euen becauſe he is full of mercy, and hath euen a multitude of mercies for poore penitent ſinners, that ſue to him for mercy. Wee learne aboue all things in the world to deſire mercy, and the pardon of our ſinnes. This we ſee in the Prophet *Dauid*, *My ſoule is ſore troubled, but Lord how long wilt thou delay? Returne (O Lord) deliuer my ſoule; ſaue me for thy mercies ſake:* this is likewiſe practiſed by the Church; *It is the Lords mercies that we are not conſumed, becauſe his compaſſion faile not.* Thus the godly when they deſire any bleſſing, they craue it of fauour: If they craue to haue any iudgment remoued, they craue it of mercy, eſteeming his mercy aboue all the world, or ought elſe they can deſire: labour therefore aboue all things in the world for the mercy of GOD,

Pſal. 6.6.

Pſal. 63.3.

Lamen. 3.

in

n Ieſus Chriſt: vſe all good meanes o obtayne it, employ thy ſelfe dilli-gently to keepe it, and to contiuue it owards thee, that in thy life it may be with thee, and in death it may not epart from thee.

Laſtly, where the Prophet *Dauid* ſaith; *According to the multitude of thy compaſſions, blot out mine offences.*

Marke that the word (*Blot out*) it s a Metaphor taken from VVriting-ables, when a man ſhall wipe out with a ſpunge all that is written: or rom croſſing of bookes of Records, nd bookes of debts.

And it is all one as if *Dauid* ſhould aue ſayd; O Lord, I haue runne far n thy ſcore; I haue euen filled thy ooke, not with ſmall, but great ummes of debt, pay I am not able, o not one farthing: Now LORD, beſeech thee therefore deface, croſſe nd blot out altogether the debt of ny ſinnes.

Doct. 10. The Lord keepes a Booke of our ſinnes.

Hence we learne, that all our ſinnes re recorded in the LORDS booke: e keepes a Bill of accompt, all our very

ry thoughts, wordes and deedes, are
knowne vnto him, hee keepes them in
minde and memory, and hath them
written downe: And vnlesse wee re-
pent of them, and they bee blotted
out with the blood of Christ laid hold
on by faith, the LORD will call them
all to accompt at the day of judgment.
Reu. 20. 12 *The Bookes shall then bee opened*, and
euery sinne, old, new, secret, open, a-
gainst God and men shall be brought
to light for they be recorded in Gods
Booke.

Now by these Bookes wee may
not conceiue materiall Bookes, in
which men write downe such things
as they would haue remembred, for
God cannot bee saide to stand in need
of any such helpes: But because all
things are as certaine and as manifest
vnto him, as if hee had his Registers
in Heauen to keepe accompt thereof.
Psalme 139. 16. *Dan.* 7. 18. *Philip.*
4. 3.

So then we may see, that the Lord
doeth keepe a note of all our sinnes,
and chalke them as it were vpon a
score

ſcore, vntil payment come. It is not with God as it is with Princes, who are ignorant of the Treaſons plotted against them; but all things both paſt, preſent and to come, are knowne to him as wel our rebellious thoughts as ſinfull acts committed. And although we doe forget, and careleſly minde what we haue done, yet God forgets nothing: euery part and parcell of our debt being noted exactly in his booke of remembrance.

Seeing all our ſinnes be knowne to GOD, he notes them downe in his Booke of accompt, and not one ſinne can paſſe him, but he writes it dowue: how ſhonld this make vs all carefull vnto our liues, that wee commit no ſin, for if we doe, the Lord knowes it, and notes it in his Booke; and vnleſſe he blot them out, they ſhall all come to accompt. *Vſe* 1. 2 Cor. 5. 10.

A wicked man and an vnchaſt woman, how many thouſand vile and filthy thoughts haue they in their mindes, night and day? their hearts burne in luſt and vncleannеſſe, and theſe

these they passe ouer, regarding them not; making little or no accompt of them: But (alas) the Lord hath them all written in the Booke of his Remembrance, and if thou repent not of them, and leaue them. Oh woe to thy soule, when this Booke comes to be opened, and read ouer, and when thou shalt receiue *According to thy workes: Iob saith, Thou hast sealed vp our sinnes in a bag.* To seale vp a thing doth note an exact kind of keeping it: So then, the bagge and bundle of our sinnes being sealed vp; and that by God himselfe; let vs not imagine that any one can drop out, but all shal come to judgement.

Vse 2. Seeing all our sinnes are so many debts, set downe in Gods Booke, and we must come to reckoning one day, how should wee labour all the dayes of our life to haue them blotted out, to haue this Booke cancelled and crossed, euen by the finger of God: For indeede we may runne on still in Gods debt, and set on apace vpon his score; but we cannot so fast

wipe

wipe them out againe; nay, we can neuer of our ſelues, pay one farthing, or ſatiſfie the leaſt of out debts wee owe vnto him. It is God that hath written downe, that muſt freely forgiue and cancell, as himſelfe telleth vs, *Eſay* 43.2.5. *I, euen I, am he, ſayth the Lord, that putteth away thine iniquities.* Now, that they may be blotted out, and this booke may be cancelled, we muſt:

How to haue the Bookes cancelled.

Firſt, truely repent of them all, bewaile them, be grieued for them, that by them we haue grieued God.

Secondly, wee muſt begge hard, euen as for life and death, for pardon of them, as *Dauid* did here, agayne and againe, aske mercy. If a man ſhould runne into debt a thouſand pounds, and know not how to pay his Creditor, his beſt way were to ſeeke and make friends vnto him to forgiue it: We are debters vnto God, thouſand thouſands ſinnes: Pay wee cannot, then let vs confeſſe the debt, intreate him to blot his booke, and take that hand-writing, and bond of obligation

on against vs, and naile it to Christs Crosse, and this is an excellent property of the child of GOD, that he desireth (after a sort) to come out of Gods debt. A true child of GOD cannot abide to haue any thing standing on Gods score, for hee knowes *Heb.* 10. 31. *That it is a fearefull thing to fall into the hands of the liuing God:* So long to deferre till God warne to his Barre: Oh he seekes betimes, and giues the Lord no rest till the debt be pardoned.

Thirdly, that our sinnes may bee cleane blotted out, wee must haue ith in Christ Iesus: For nothing can ot our sinne, but his blood alone; nothing in heauen and earth can satisfie Gods anger, wash away sinne, blot out our offences, but onely the blood of Iesus Christ: and therefore let vs labour continually to bee assured of it by faith, to sprinckle our sinfull hearts with the blood of Iesus Christ.

1 Ioh. 1. 7. Reuel. 1. 6.

Seeing the Prophet *Dauid* doth acknowledge, that this debt was more

Vse 3.

more then hee was able to pay and therefore disclayming his owne sufficiency, appeales only to Gods mercy in Christ for the pardon of the same. Wee learne that the doctrine of *Merites*, yea and *Supererrogation*, now taught in the Church of *Rome* is most false and erroneous: teaching poore people to leane vnto mans satisfactions which they must make vnto God either heere, or in Purgatory: whereas the iustice of God is infinite; and when wee haue done all that wee can heere in this life wee are vnprofitable seruants. Nay, there is not that man in the whole world, that if God should lay aside his mercy and deale in iustice were able to satisfie the iustice of God for the least debt that hee doth owe vnto God. And vnlesse the Lord take pitty on vs, and forgiue the debt, there remaineth nothing for vs but to lye in prison, *Math.* 18. 27. and that for euer. But of this before.

VERSE.

VERSE II.

2 *Waſh me throughly from my wickednesse, and cleanſe mee from my ſinnes.*

IN this Verſe the Prophet *Dauid* proceedes with his former Petition vnto GOD for grace and fauour, for pardon of his ſinnes: yet ſo, as he doth it more effectuall, and more earneſtly, becauſe his ſoule was now exceedingly grieued, ſeeing his woful miſery that he was in, how foule and filthy he was ſtayned with ſin, moſt heynouſly. And though ſome put a difference betweene theſe two ſpeeches, and nderſtand the former of the waſhing of Iuſtification, and pardon of his ſinnes, not putting them vnto his charge: And the ſecond of the waſhing of Sanctification, and the couering of our ſinnes, yea by little and little waſhing and purging them away, and more and more renowing

ewing of vs in soule and body by he worke of Sanctification. Yet me hinke the wordes do both imply one hing, namely, to bee throughly purged from the filth and staine of sinne, nd to be receiued againe into the faor of God, by the meanes of Christ.

It may seeme strange what should moue *Dauid* to confesse his sinne, and o entreate for pardon in this manner. There was no Court of Inquisition oncerning his fact; There was no Magistrate to examin him, nor Iudge o condemne him, hee being King: Nay, no doubt the Diuell might set ome on worke which might backe im and seeme to lessen his fault what hen should cause *Dauid* without any egard of his credit, to come forth in his manner, and thus publickely to onfesse his pollution, and to bee so erneſt vnto GOD, with his *Haue ercy, Blot out, Wash me &c.* Surely it vas his owne conscience and that exorted and wrong from him this confſion, and made him so earnest vnto GOD in prayer.

Doctr. 1. A wounded conscience can finde no rest, but onely in Christ.

From this prayer to *Dauid*, repenting his request to GOD so often, *Haue mercy, blot out, wash me, &c.* we learne that a wounded conscience that is truely touched for sinne, can finde no rest or comfort, but onely in the feeling of Gods mercy in Christ, for the pardon of sinne: and therefore *Dauid*, to shew how hee was truely humbled and wounded for sinne, hee neuer can content himselfe to pray and begge for mercy and pardon: For after a man sees his sins and the filthinesse of them, and beholds the wrath of GOD against sinne, his conscience still accuses him, neither can he find any rest till he do feele the mercy of GOD in CHRIST, for the pardon of them: *Being iustified by faith we haue peace with God*: Againe, *The Kingdome of GOD stands not in meate and drinke, but in righteousnesse and peace, and ioy in the Holy Ghost*: that is in the pardon of sinnes, and feeling of GODS loue: for sinne once known will neuer cease to accuse vntill it be pardoned.

Ro. 14. 17. Rom. 5. 1.

An

And this is confirmed vnto vs by the example of *Caine*, *Gen.* 4. who hauing ſlayne his owne brother, and ſhed innocent blood, which cryed in the eares of the Lord for Vengeance, how did the LORD ſtrike him with an accuſing conſcience, that he feared the ſight of euery Creature, when hee had once attayned the ſight of his ſinne; and whereas he thought to builde him a City to yeelde him comfort and ſafety, euen there did the Iuſtice of God ouertake him, and hee was driuen from the enterpriſe. The like wee may ſee in *Belſhazzer*, *Dan.* 5. 6. when there appeared fingers of a mans hand vppon the wall, his thoughts were troubled, and his knees ſmote one agaynſt the other. According to that puniſhment the Lord fore-told, *Leuit.* 26. *I will ſend them a faintneſſe into their hearts; and the ſound of a leafe ſhaken ſhall chaſten them; and they ſhal flie as from a ſword, though none purſue them.* So that if it were poſſible to eſcape all apprehenſion and accuſation in the World; yet

a mans owne conſcience would arreſt him, and hale him vnto judgement.

Vſe 2. Seeing this is the nature of ſinne, that being knowne, it will neuer ceaſe to accuſe and vexe the conſcience of a poore ſinner, till it be pardoned, it ſhould prouoke vs all, that feele the ſmart of ſinne, neuer to giue the Lord any reſt, vntill wee haue pardon granted: But as *Dauid* did here, pray againe and againe for mercy, and fauour, and reconciliation with GOD, and neuer leaue the Lord till wee obtaine mercy and fauour, and till we haue got ſome comfortable perſwaſion of Gods loue in Chriſt for the pardon of our ſinnes, for till we do ſo, wee ſhall neuer haue peace, nor quietneſſe of Conſcience: Wee ſhall neuer haue ſound comfort and joy in Gods ſpirit, but euer anguiſh and dolor, ſorrow and heauineſſe: yea, either wee ſhall grow blockiſh and ſenſeleſſe, or elſe in the end come to extreame deſperation. And therefore let vs labour with the Lord, plye him

Note.

with prayers and teares for pardon, and neuer let him haue reſt till we get one drop of mercy of the pardon of our ſinnes.

Heere we are admoniſhed not to flatter our ſelues in our ſin, as though no body ſaw vs: As it is the manner of wicked men to ſay. *Eccle.* 23. *Who ſeeth me? I am compaſſed about with darkeneſſe, the walls hide me, no body ſeeth me; whom neede I feare?* And indeede there is ſcarce one of a thouſand, that makes any conſcience of ſinne, ſo that the world doe not take notice of it to condemne him. But let vs not deceiue our ſelues; though wee thinke our ſelues neuer ſo ſecret, committing adultery vnder a Canopy, or in the darke: Yet our owne conſcience will reply; I ſee thee, and I will accuſe thee: And then what is man the better for hauing no body priuy to his ſinnes, when hee hath a conſcience within him, which dogs him vp and downe in euery corner, giuing him no reſt. *Vſe 2.*

This ſhewes the madneſſe of car- *Vſe 3.*

nall men, when they feele the burthen of sinne pressing them, and their consciences accusing them: what do they? runne to God, and seeke him? no, no, they runne to their sports and pastime, to Cards and Tables, to the Tauerne and Ale-house, and merry company: And thus they thinke to put off the sense of sinne, and to smother and stoppe the mouth of their accusing conscience.

Doctr. 2. Differēce betweene the sorrow of the godly and the wicked.

Marke the thing which thus grieued *Danids* spirit, and vexed his mind. Namely, his sinnes, and impieties, his filthy sinnes, whereby he had grieued his good GOD, and louing Father: Hee did not so much feare punishment, as this, to offend his mercifull and gracious God.

Two-fold sorrow.

Hence then marke the difference of Gods children, and the wicked, in Repentance: the child of God is sorry for sinne, because it is sin, because it offends God, displeaseth him, and not so much properly for the punishment, yea, though there were none, yet hee would feare to offend, and

be

be grieued for ſinne, becauſe it is ſinne, and breakes Gods Commandements. This wee may behold in *Dauid*, when hee had committed thoſe greate ſinnes of Adultery and Murther, and was reproued for them by *Nathan* the Lords Prophet, 2. *Sam.* 12. 13. Hee confeſſeth with griefe and anguiſh of heart in this pſalme, *Verſe* 4. *I haue ſinned againſt thee, euen againſt thee.* All the Iudgements which *Nathan* threatned againſt him from the LORD did not ſo much wound him, as this, that he had diſhonoured his GOD. And when hee had numbred his people, 2. *Sam.* 24. 10. his heart ſmote him, and hee eryed out; *I haue ſinned exceedingly in that I haue done.* The Peſtilence did not ſo much trouble him as his pride againſt GOD, And the Apoſtle *Peter*, *Math.* 26. 75. ſeeing how grieuouſly hee had ſinned, in denying his Maiſter, *went out and wept bitterly*. If there had beene neither Heauen not Hell, neither reward nor puniſhment: yet this vnthankfulneſſe of his, towards ſo kinde a Maiſter,

would haue caused *Peter* to haue sorrowed so much as he did. And when this godly sorrowe is once wrought in mans heart, then hee beginneth to repent, and neuer before; The like wee may behold in *Abraham*, in *Iob* in *Ioseph*, &c *Genesis* 18. 30. *Genesis* 39 9.

But wicked men they are grieued for sinne, not because it is sinne, and the breach of GODS Law, but for feare of punishment: *Pharoah* prayeth *Moses* to pray for him, that the judgment might be remoued, but still hee loued his sinnes. So *Saul* prayeth *Samuel* to pray for him, and to honor him, but still he would go on in sinne; so *Iudas* repented & sorrowed for his sinne, because he saw now hee should be condemned, and so for punishment he was grieued. *Simon Magus* prayes *Peter* to pray for him, but how? *That none of the iudgement threatned might fall vpon him.*

Ex. 10.17.

1. Sam. 15. 30.

Mat. 27.3.

Act. 8. 24.

Caine mourned exceedingly, and cryed out, saying, *Genes.* 4. *My sinne is greater then can be forginen me*: but

was not for his hypocrisie in Gods seruice, nor for the cruell murthering of his owne brother, nor the shedding of innocent blood, but because of the punishment that God had inflicted vpon him. *Ahab* also humbled himselfe, and put on sacke-cloath, as though hee had beene very penitent; but *Elias* wrung it out from him, denouncing Gods judgements against him, 2. *Reg.* 21. 27.

Vse Only godly sorrow causes true repentance

Seeing this is the difference betweene the godly sorrow of the faithfull, and the worldly sorrow of the wicked; one sorrowes for sin, because it is sinne; the other because of the punishment onely: Let vs heereby proue our sorrow; Art thou grieued for sinne because it is sinne, because it offends GOD? And art thou more grieued for sinne, because it grieues a mercifull GOD, then for feare of punishment? Yea, wouldst thou bee grieued for sin though there were no Hell nor Diuel to torment thee: only for this very cause, because it offends thy mercifull GOD, then it is a certaine

taine token of thy true Repentance, and godly ſorrow: But if thou finde thy heart onely to bee lumpiſh and heauy, in regard of the puniſhment of ſinne, in regard of Hell and damnation, and if it were not for that, thou couldſt bee content to liue and goe on in ſinne, ſurely then it is but a carnall ſorrow, it is not a godly ſorrow, that is onely for feare of puniſhment; and this deceiues many a man who thinkes he repents, becauſe he is grieued for ſinne, in regard of the puniſhment: But the vileſt Atheiſt, and reprobate in the world, may bee grieued for ſinne, in regard of his puniſhment, as Hell fire, and condemnation as *Iudas*, *Caine*, *&c*. But the child of God is grieued for ſinne, becauſe it is ſinne, and offends God, though there were no Hell to puniſh.

Note.

Doctr. 3. Sin defiles a man.

Dauid prayes that the Lord would *waſh him*, therfore ſinne defiles, and he was made foule and filthy by his ſin: And to waſh him much, and to rinſe and bathe him, to ſhew that ſinne had exceedingly defiled him, and ſtained him

him both in soule and body, and made him loathsome, and therefore he desireth to bee washed and cleansed, and purged from the pollution of sinne. Hence we may learne what a vile, filthy and miserable thing sinne is in the sight of God, it staineth a mans body, it staines a mans soule, it maketh him more vile then the vilest creature that liues: no toad is so vile and loathsome in the sight of man, as a sinner stayned and defiled with sin, is in the sight of GOD, till hee be cleansed and washed from them in the blood of Christ. The Leprosie was a wounderfull disease, it did infect the body, yea, the cloathes on a mans backe, the walls of the house, and the very stones. But this leprosie of sinne doth more defile a man, it defiles the soule and conscience, yea, euen the very Heauens and earth are stayned with the contagion thereof, and are made (by reason of sinne) subject to vanity and corruption, *Rom.* 8. 20. Oh then see how vile a thing sinne is in the sight of God, that the

Sin defiles the whole man.

Leuit. 13.

Yea the creature.

the infection thereof should seize vpon the Creature, and make them that they dare not abide the glorious presence of God their Creator, *Rev.* 20. 12.

Vse 2. Seeing sinne is so vile a thing, so filthy and vncleane, so polluteth the soule and body, and make vs loathsome in the sight of GOD: so as no carrion or dung-hill, sends foorth a filthier sent of stench, then sinne: Oh how should wee loath and abhorre it? quake and tremble at the committing of it. Oh! it is a wonder to see, how wary men are to shunne the plague, they will not come neare the place and person infected, but keepe aloofe off. Oh that wee could be as wise and carefull to shun this plague of all plagues, sin, that is the plague of soule and body.

But alas, alas, poore blind soules! they who are most afraide of the bodily plague and infection, feare not this woefull plague of sinne, make no bones of horrible and grieuous sins, of adultery, drunkennesse, lying, stea-

ling,

ling, &c. yea, as *Salomon* saith; foolish men, and poore blind soules, doe make a sport of sin, and put on them the name of vertue: Swearing is a signe of a braue Gentle-man-like minde; drunkennesse good fellowship, couetousnesse good husbandry, fornication, a tricke of youth; pride cleanlinesse: These men be cleane contrary to *Dauid*, hee thought nothing more vile, filthy and vncleane, then sinne; they judge nothing more sweete and pleasant then sinne: But if wee could see the loathsome filthinesse of sinne, how odious it is in the sight of GOD, how it staynes and defiles both soule and body, then wee should hate it, and loath it more then a toad or serpent, and shun it aboue all things in the word; but alas! men sin, and yet see not that they doe sin: they see and feele no danger, they are secure; no man saith, *Alas what haue I done?*

Wicked men adde sinne vnto sinne, and pay one debt with another.

Ierem. 6.

If a man should say to any of vs, touch not that garment, it is infected, or, taste not that drinke, it is poysoned:

Wee bee wary to auoyd temporal danger.

ned: How ready would wee bee to ſhun it and auoyd it: wee would not touch nor come neere it; but yet though we tell them of ſin, bid them take heed of it, it will infect ſoule and body, and vnleſſe men doe preſently repent, it will bring both to hell; yet men, euen mad men, deſperately ruſh into it wilfully, caſting away their owne ſoules.

Doctr. 4. Hard matter to be cleanſed from the pollution of ſinne.

Further, whereas *Dauid* prayes to bee waſhed, yea to be waſhed thorowly, or much, and often; and more then that, to be cleanſed, and rinſed from his ſinnes: we learne hence, that it is not ſo eaſie a matter for a man to repent, and to get the pardon of his ſinnes, to be waſhed and cleanſed from them, as moſt men thinke it is: *Dauid* deſireth the Lord to waſh, yea to waſh him often, againe and againe, and to bathe and rinſe him from his ſinnes, ſhewing, that it is a hard thing to haue the ſpots of ſinne to be waſhed out: a hard thing to obtayne the pardon of our ſinnes, to be cleanſed from the ſtaynes and blemiſhes

ſhes of them, it will coſt much ſorrow, many a teare, many a ſigh, and groane, euen a great meaſure of griefe; for looke how grieuouſly wee haue ſinned, ſo greatly ſhould wee bewaile our ſinnes: And hence it is, that the LORD calling the people to ſorrow for their ſinnes, doeth not require a light ſorrow, or ſome ſmall meaſure of griefe, but ſuch a ſorrow as ſhould euen rent their very hearts, *Ioel.* 2.13. And the Prophet *Dauid* ſaith in the ſeuenteeth Verſe of this *Pſalme*, that a mans heart muſt bee contrite and broken, euen as it were rent a ſunder with godly ſorrow, or elſe his Repentance will neuer bee accepted of GOD, *Dauid* ſaith *Pſalm.* 6.6. *That hee watered his couch with teares.* Againe hee ſaith. *Pſalme* 42. *His teares were his meat day and night.* And indeed it muſt not bee a ſmall meaſure of ſorrow that wee muſt ſhew for our ſinnes. For if wee had an hundred eyes, and ſhould weepe them all out; and if wee had a thouſand hearts, and they ſhould al breake aſunder

a ſunder with remorce and ſorrow, all were too little, Yea although we ſhed euen teares of blood for our ſinnes.

Vſe 1. Folly of naturall men deſcribed.

This condemneth the common opinion of men and women; they doe thinke it the eaſieſt thing in the world to repent, to get the pardon of their ſinne, they doe thinke that *Lord haue mercy on me*, will ſerue: Oh GOD is mercifull, GOD is mercifull, and ſo make GODS mercy a pack-horſe of all their filthy ſinnes: but let no man deceiue himſelfe, it is another manner of thing to repent then wee take it for: it will coſt thee many a teare, and many a prayer, before thou canſt haue pardon, it will coſt thee many a ſobbe and ſigh, and many a *oh, oh*, ere thou canſt be aſſured of the pardon of them.

How then doe men deceiue their owne ſoules, thinking euery little glimpſe of their ſinnes ſufficient; no no, euery ſorrow brings not with it repentance: *Ahab* had ſorrow, 1. *Reg.* 21. *He rent his clothes and put on ſacke-*

sacke-cloth, and fasted; but this sorrow was as the morning dew, it did quietly vanish away. The like may be sayd of *Felix*, *Acts* 24. of *Herod*, of *Pharaoh* and the like; all which haue had in them a kind of sorrow, but it was but carnall, the end whereof is death. It must then be a godly sorrow, arising from the sight of our sinnes, that wee haue offended a good and gracious God, and louing Father in Iesus Christ: And this must euen wound our very soules as the people of the Iewes, *Acts* 2. 37. that wee know not which way to turne vs for comfort.

Vse 2.

Let vs intreate *Dauid*, let vs crye againe and againe vnto the Lord for mercy, let vs beg hard for the pardon of our sinnes, it is the greatest mercy in the world; good things are not easily gotten, heauen, life eternall, are hardly come by; and therefore let vs not imagine, that it is so easie a matter to get thy pardon of our sinnes: no no, wee must fill Heauen and Earth with cryings and prayers: euen as a

Psal. 32. 1.

Pardon of sinne the greatest mercy.

poore thiefe condemned at the barre, hee will crye with teares for mercy. And as a poore begger vnlappeth his legges, sheweth his wounds, and all to moue them that passe by to pitty him: so must we cry as for life and death, for the pardon of our sinnes, lay open our soares and griefes vnto the Lord, and giue him no rest vntill we haue mercy.

Lastly, it may be demanded, what washing *Dauid* speakes of here; hee speakes not heere of the Legall washing, which was vsed in the time of the Law; but he speakes here of that washing which is performed onely by the blood of Iesus Christ, beeing layd hold on by Faith: For no water whatsoeuer can wash away the least sport of sinne, but onely the blood of Iesus Christ.

Iohn 1.29. 1 Ioh. 1.7. Reu. 1.6. Zach 13.1.

Doctr. 5. Blood of Christ alone both wash away sinne. 1. Ioh 1.7. Heb. 9.9.

So then we learne hence, that there is nothing in Heauen or Earth, that can purge vs from sinne, and the vncleanesse of the soule, but onely the blood of Iesus Christ the Lambe of God: beeing applied vnto vs by the hand

hand of faith: Hee alone is our Sauiour, ſauing perfectly all that are ſaued, *Hebr.7.25. Hee is able to ſaue perfectly all that come vnto him, Heb. 1.3. And by him hee hath purged our ſinnes.* So that we are to acknowledge him to be our onely and alone Sauiour, without partner, according to that, *Acts 2. There is no other name vnder Heauen giuen to ſaue vs, but the name of Chriſt, Acts 15.9.1.Corinth. 3.11.*

This ſheweth the folly of the Church of *Rome*, who beare men in hand, that their holy water, as they call it, and conjured ſtuffe is able to waſh away ſinne, no, no, it cannot do it, onely the blood of CHRIST can doe it, and no other creature in heauen or earth. And therefore howeuer in word they honour Chriſt, yet in deede they deny him, in joyning to the all-ſufficient Satisfaction of CHRIST, other ſatisfactions: As their Sacrifices in the Maſſe to helpe CHRISTS Sacrifice on the Croſſe: and the Interceſſion of the Virgine

Mary, Saints, and Angells, &c. to his meritorious intercession, robbing God of his honour, and CHRIST of all his sufficient merrite, running from Christ the pure fountaine, to the filthy puddle and mire of their owne merrites and satisfaction, and thus poore Catholike creatures, they thinke themselues trimely washed: whereas (alas) *they are not purged from their filthinesse, but are as beastly as swine.*

Vse. Seeing we be all defiled with sinne, original, actuall, old, new: let vs seeke to Iesus Christ, and desire to be washed, yea, to be rinsed, and bathed in in his precious blood: get one drop of it, and beesprinkle our poore soules with it as *Peter* saith, head, and hands and all, both soule and body; For that answere giuen by Christ vnto *Peter*, may serue for a warning to vs all: If *I wash thee not, thou shalt haue no part with me.* Which if we did well consider, as well our owne pollution, as also the necessity of Christs washing, wee should answere againe with

Iohn. 13. 8.

Peter

Peter, O Lord not onely my feet, but my hands and my head.

If this were *Dauids* ſtate and condition, that he was ſo filthy and vncleane (hauing laine but a ſhort time in ſinne) that hee eryeth out amaine vnto the Lord, *to waſh him, to purge him, and to cleanſe him.* O then, what ſhall wee thinke of thoſe that not once but often, not a yeare with *Dauid*, but all the dayes of their life, haue liued in the common cuſtome and practiſe of ſinne, that haue drunke downe iniquity, as a man drinkes downe water, their damnation doth not ſleepe: And yet poore ſoules, they thinke, that if they can beſprinkle themſelues with a few words in the end, as to ſay, *Lord haue mercy on me*, that they ſhall be cleane, But, if it did coſt *Dauid* ſo many ſighes and groanes, and teares, as in the ſixt *Pſalme*, which lay but a ſhort time in compariſon of others: They muſt deceiue themſelues that doe thinke it ſo eaſie a matter, to bee waſhed and cleanſed from the

Vſe.

pollution of ſin that haue laine there in a long time.

Godly ſorrow will ſend vs to Chriſt.

And before we can be waſhed and cleanſed from our ſinnes in the blood of CHRIST, we muſt haue a godly ſorrow which will ſend vs CHRIST IESVS, wee muſt ſee our filthineſſe and vncleanes, how wee ſtand in need to be waſhed; and wee muſt deſire it with *Dauid*, and begge it, Oh Lord, waſh me, rinſe me, bathe me in the blood of CHRIST. Secondly, wee muſt haue the hand of faith by which wee muſt lay hold on Chriſts blood, and be ſprinkle our ſoules with it: euen as a man doth waſh his face with his hand: ſo faith is the hand of the ſoule, to lay hold and apply Chriſts blood, and the merrit of it, to cleanſe vs and waſh vs from all our ſinnes.

But alas (poore ſoules) you ſhall ſee many a man and woman that are very curious and careful to waſh their bodies, and to waſh their cloathes: They will not ſuffer the leaſt ſpot in them, but looke to haue them waſhed; yet they can goe from yeare to

to yeare, with moſt vile and filthy ſoules that euen ſtinke with ſinne, and neuer deſire to be waſhed and rinſed; yea many of thoſe, who ſeeme to be very gay and faire outward, carry filthy and vncleane hearts within; and if a man could but ſee in their hearts, and ſee the filthy ſpots of ſinne, hee would euen ſtop his noſe, and not indure the ſtinke of them.

VERSE III.

3 *For I acknowledge mine iniquities, and my ſinne is euer before mine eyes.*

THus *Dauid* hauing intreated for fauour and grace at Gods hands, for the pardon of his great and grieuous ſinnes, he doth here labour to moue the LORD to pitty him, and to take compaſſion vpon him: becauſe he doth now moſt frankely and free-

Dauids reaſon from his former petition.

ly confesse his sinnes, is truely touched and grieued for them: yea, his poore conscience is now vppon the racke, wounded and distressed, and exceedingly afflicted, and therefore he intreateth the Lord to pitty him: For I acknowledge and confesse my sinnes against God, in thy sight, before the Prophets, and before all thy people, yea the whole Church of God; by leauing this Psalme as a testimony of my true Repentance and sorrow for them.

Doctr. 1. Confessiō auergoeth before remission.

Hence marke, that there is no place for mercy, nor any fauour to be looked for at Gods hands; nor any pardon of sinne, before a sinner truely humbled, do freely and frankely confesse the same, and humbly acknowledge, with griefe of heart, his sinnes vnto the Lord: Where we are to obserue two things: First, the person to whom wee must confesse our sinnes: Secondly, the manner how we must confesse them.

Person to whom.

For the person to whom wee must confesse, it is God, as this exampl

of *Dauid* doeth teach vs, *Verſe* 4. *Againſt thee, againſt thee, only haue I ſinned.* Againe, *Pſal.* 32. 5. *I ſayd, I will confeſſe my ſinnes vnto the Lord, and ſo thou forganeſt the wickedneſſe of my ſinne.* It is true indeed, we may by our ſinnes wrong men, as *Dauid* did *Vrias.* But beeing ſinne, the chiefeſt wrong is vnto the Lord; The Scribes and Phariſes, though they were corrupt in many things elſe, yet they held this for a truth, that none could forgiue ſinne but God onely, *Mark.* 2. 7. And this doeth the Lord teſtifie of himſelfe, *Eſay* 43. 25. *I, euen I, am he that putteth away thine iniquities for mine owne ſake* 1 Ioh. 1. 9. *If we confeſſe our ſins God is faithfull and juſt to forgiue vs our ſinnes.* Beſides the precepts in the word of God there is recorded the Repentance of Gods children, who haue humbly acknowledged their ſinnes vnto God, as *Manaſſes,* 2 *Chron.* 33. *Dauid,* 2 *Sam.* 12. The Prodigall Sonne, *Luke* 15. So true is that ſaying, *Prouer.* 28. 13. *He that hides his ſins ſhall not proſper;*

but

but hee that confesseth them shall haue mercy. And this did *Dauid* proue by his owne experience, that so long as he held his peace, *Psalm.* 22. 5. and did not acknowledge his sinnes vnto the Lord, but concealed, smothered, and hid them, so long his poore conscience was vpon the rack, his soule was troubled and greatly disquieted; but after he had confessed them, and repented of them, the Lord forgaue them, and shewed him mercy.

Secondly, wee must confesse our sinnes also vnto men, and that both priuately and publickely, as the quality of the sinne requireth. For howsoeuer wee condemne auricular confession, as hauing in it nothing but pollicy, and a racke to the Conscience: Yet wee doe not onely allow, but call and cry for that voluntary confession, which euery Christian ought to make to their godly patron, of such sinnes as disquiet the conscience; and no doubt, great blessings, and comfort, follow them that vse this godly practise: And therefore

Iosua,

Iosh. 7. 10. When *Iosh.* laboured to bring *Achan* to a ſight of his ſinne he ſaith, *My ſonne, I beſeech thee giue glory to the Lord God of Iſraell, and make confeſſion vnto him, and ſhew me now what thou haſt done.* Againe, confeſſion muſt be made vnto men, and that in reſpect of the Church, that the Congregation that hath beene offended, may be ſatisfied, as alſo that others may be terrified, from falling into the ſame ſinnes, 1. *Timot.* 4. 20. *Them that ſinne, rebuke openly, that the reſt may feare.* And laſt of all, in reſpect of the ſinner himſelfe, that thereby he may be the more humbled, as that inceſtious perſon, 2. *Corinth.* 2. 7. That was deliuered vp to Sathan for his ſinne, which brought him to humiliation: VVhereas otherwiſe if the puniſhment were laide onely on their purſe, few or none would regard it.

But withall wee muſt know, that a man is not bound to confeſſe his ſinnes to the miniſter onely, and to none elſe, (as Papiſts would haue men

men doe it to a Frier:) But hee may make choyce of any other Christian friend, according to that of St. *Iames*, *Iam.* 5. 16. *Acknowledg your faults one to another and pray one for another, that yee may be healed.*

Vse 1. Seeing true and harty Repentance, cannot goe without a free and franke confession of sinnes, and a harty and humble acknowledgment of them. First, this condemneth all those who are so farre from confessing of them, that they are not ashamed to justifie their sinnes, euen to patronize them to pleade for them: as tell men of their sinnes and impieties, they answer what need you care, you shall not answere for my sinnes, take care for your selfe: so reproue swearing, drunkennesse, pride, &c. and men are so farre from being humbled, and confessing them, that they justifie them, and say they doe but as others do, it is the fashion, and they are not alone: and this is a corruption that wee haue all by kinde, to dissemble our sinnes our mothers breasts haue giuen vs no

no other sucke, *Adam* our first parent hath taught it vs, *Gen.* 3. 12. when hee was examined, he posted off the matter from himselfe vnto his wife, *The woman that thou gauest me, shee gaue me of the fruite, and I did eate*: And *Eue* quickly cleared her selfe posting off the matter to the serpent, *the Serpent beguiled me, and I did eate*; and so it is with all vs all, we are loath to make our confession or our sinnes vnto God. Mens sinnes breake forth euery day, lying, swearing, drunkennesse, mallice &c. But, where is that man to be found, that hath any care to satisfaction. This while men doe not confesse them, they can haue no pardon of them, *Luk.* 13. 5. *Vnlesse yee repent, yee shall all perish.* Now confession is a special part of true Repentance.

Vse 2. Seeing there is no pardon of sinne till wee doe confesse it, and humbly acknowledge it: Let vs euery one freely acknowledge and confesse our sinnes vnto the Lord, lay them open and naked before him: It is the best way

way to get the pardon of them at his hands. Indeed in the Court of man, to confesse our sinnes, is the next way to bring shame and punishment: but in the Court of GOD it is not so, but the next way to haue them couered is to vncouer them, and lay them open vnto the LORD: *I haue sinned* saith *Dauid*, 2. *Samuel* 12. *The Lord hath taken away thy sinne, thou shalt not die*, saith the Prophet: Whea wee confesse them, then he will couer them; *If wee iudge our selues, wee shall not be be iudged of the Lord*: Oh then let vs not feare to confesse our sinnes and lay them open vnto the LORD with griefe and sorrow: yea let vs deale as a poore prisoner condemned at the Barre, or as a poore *Lazer* or cripple, shew our sores, and lay open our wounds, and by that meanes we shall moue the LORD to pitty and compassion.

1. Cor. 11. 31.

The manner how we must confesse our sinne.

Secondly, that we may so confesse our sinnes, and make such an acknowledgment of them, as may be a true confession, and to bring with

with it true and vnfeined Repentance.

We muſt firſt take heede that wee doe know our ſinnes, the number of them, the greatneſſe of them, the danger of them, how they make vs moſt vile in the ſight of God, and moſt loathſome: Wee muſt know that we deſerue Hell-fire, and eternall condemnation for them. For till a man know his ſinne, and his conſcience be convicted for it, and withall ſee the danger of his ſinne, he will neuer humbly and heartily confeſſe the ſame.

I know (ſayth *David*) *mine iniquity*: So did *Peter*, although, for a time, he did hee knew not what, as a man in a trance (for ſinne may well be called madneſſe) yet afterward he bethought himſelfe, and conſidered what he had done, and lamented his folly with teares: And this is required of vs all, *Lament.* 3.40. *O let vs ſearch and try our waies, and turne vnto the Lord*: And the Lord complayneth, *Ieremy* 8.6. That he did hearken, to ſee if there were any man that would

would repent and turne to the Lord; but *there was no man said, what haue I done?*

And surely, this complaynt may bee taken vp agaynst the people of this Land, that notwithstanding GOD hath cryed and called vnto vs so often from Heauen, by his powerfull voice in his Word, by his mercies and by his judgements, so sensible, that if the Magicians in *Ægypt* were amongst vs, they could doe no lesse then acknowledge it the finger of God: Yet where is the man almost to be found that looketh backe vnto his owne wayes, to aske this question of his owne heart to say; *Alas, what haue I done?* or with *Dauid* here; *I know mine iniquities.*

Now there is a two-fold knowledge of sinne. First, Generall. Secondly, Speciall Generall knowledge neuer worketh any reformation; for this is found (for the most part) in all men, which can say they are sinners. But there is a speciall knowledge of sinne, which God will once discouer vnto

vnto vs either in mercy to our good and saluation, as heere to *Dauid*, to *Peter*, to *Mary Magdalen*, &c. or else in wrath as hee did vnto *Iudas*, *Caine*, *Achitophell*, *&c.* to their finall condemnation; which may teach vs all to pray vnto the LORD so to giue vs the sight of our sinnes, as that wee neuer despaire of his mercy, that our sinnes may neuer rise vp against vs to our confusion.

Secondly, our confession or our sinnes must proceed from sorrow of heart for them, with a hatred of them, so as nothing doe more grieue vs then our sinnes.

And this our Sauiour Christ insinuateth. *Math* 11. 28. *when he calleth* onely such vnto him, as are *Weary and laden*, euen ready to faint vnder the burthen of their sinnes: And this doth *Dauid* himselfe confesse, *Psalme* 38 *My sinnes* (saith he) *are as a weighty burthen, too heauy for me to beare*: for when men can runne away with their sinnes, as though they were as light as a feather; it is an euident to-

ken they were neuer throughly humbled for them.

Thirdly, it must be franke and free, not wrung out by compulsion, as sometimes a wicked man, sometimes vnder the rod may confesse his sins, as *Pharaoh*, *Iudas*, and the like: But this confession was onely by compulsion wrung out of them; it came not from any sorrowe or hatred of sinne, but for feare of iudgement and punishment. But wee must bee as forward and as ready to confesse them to the glory of GOD, as we were to commit them to his dishonour. Thus did *Dauid* confesse his sinne, *Psalme* 32.5. *I acknowledge my sin vnto thee, and mine iniquities haue I not hid.* It must be without all excuse or lessening of our sins, wee may not mince them, or excuse them, but lay them open in their colours, rather aggrauating them, then lessening them.

Exo. 10. 17
Math. 26.

Fourthly, we must confesse our sins, with a purpose to forsake them, according to that of the Prophet

Es

Esay. 55. Let the wicked forsake his wayes, and the vngodly man his owne imaginations & returne vnto the Lord There must bee in vs a desire to forsake all our sinnes, and euery wicked way, else there is no true Repentance: For one sinne is a sufficient hold for Sathan, and a sufficient bar to keepe out Christ Iesus: as wee may see by the example of *Herod*, Marke 6. of *Iudas &c.*

This sheweth that most men and *Vse* 1. woemen doe not truely repent: For though they can say, *God, be merciful vnto vs, we are all sinners*: yet in particular they see it not; no, they thinke they keepe the Commandements of GOD: a man can very hardly perswade them that they breake any of the Commandements in particular; although in generall, and in confused manner they confesse themselues to be sinners, yet in particular they doe not so: Nay, they are so farre from aggrauating their sinnes, that they rather extenuate them by all meanes possible; *I am not alone, nor*

I am not the first, nor I hope shall not be the last: as for any griefe or sorrow for sinne, it is as far from them, and they are farre from it.

Vse 2. This sheweth, that those, who though they confesse themselues sinners, yea, in particular; yet because they doe it not with feeling, with hatred and detestation of sinne: therefore they bee faulty: for wee should euen with right heauy hearts, and wounded soules confesse our sinnes, with the greatest hatred of them as possible wee can: so as often as wee speake of them, it should make our hearts to earne, and teares to stand in our eyes. *Psal. 32. 5.*

Vse 3. But most of all are heere condemned those vile beasts and filthy sinners, who are so farre from speaking of their filthy and beastly sinnes, with hatred and dislike, that they doe in brauery speake of them, with with a kinde of ioy and delight: Now who would euer thinke a man to be so vile, to brag of his owne shame, boast of his owne filthinesse: If a prisoner

going

going in the way to the gallowes, ſhould then bragge of his robberies, and villanies, and bee prowd of his halter, what a deſperate thing were that? And yet ſuch filthy beaſts there be in the World, who are not aſhamed to boaſt out their owne ſhame and filthineſſe, to talke, yea, to bragge of their owne vncleanneſſe, and of their filthy drunkenneſſe, how they haue drunke ſo many dozens; how they haue made ſo many drunke: Oh wretched men! it is a wonder the houſe faleth not on them, or that God raineth not fire and brimſtone from Heauen to conſume them.

And my ſinne is euer before mine eyes.

Dauid hauing ſhewed, how that he had freely confeſſed and acknowledged his ſinnes vnto the Lord heere hee ſheweth the cauſe which mooued him ſo humbly to acknowledge the ſame; namely, becauſe they were euer in his ſight, and before his

Cauſe that mooued *Dauid* to confeſſe his ſinne.

eies: As if hee would haue said, howsoeuer I haue a long time lay snorting in sinnes, and did not seeke and see the danger of them; yet now, being told of them by the prophet, I see them, and so behold them, that my conscience accuses me for them, and I can haue no rest but my wounded Conscience doth urge mee and compell me to confesse my sinnes to thee.

Where first of all we may behold the cursed nature of sinne, when the deuill tempts a man vnto it hee doth euer hide the misery of sinne, the curse of GOD due to sinne, the torments of hell, and the damnation of both body and soule in hell for evermore: These thinges the deuill doth labour to keep from mans eyes; buzzing onely in there eares, the profit of sinne, gaine, commodity, pleasure, delight and sweetnes of sinne, that so, shewing them onely the golden baite of sinne, and hiding the poysoned hooke, hee might moue men to runne headlong into all sinne: But when

when Sathan gets his purpose, and men bee in his snare, and fallen into sinne: Oh! how will he then presse their poore consciences? then he will loade them, and set out their sinnes to the full, in a most vgly manner; nothing then but hell-fire, damnation, and the curse of God; that so (if it be possible) he may draw them into the gulfe of despayre.

Oh that men could consider this in time! How sinne wil one day change her countenance, how soeuer it commeth at first in a flattering manner, pretending nothing but friendship, but in the end, will leaue a sting behind it; euen a guilty conscience, terrour of minde, and anguish of spirit. Wherfore let vs flie from sin, as from the biting of a serpent, that we be not stung there-with vnto eternall death: Knowing *that the wages of sinne is death. Rom. 6. 23.*

Doctr. 2. An accusing conscience the meanes to bring men to repentance.

Where as *Dauids* sinnes beeing alwayes before him, did vrge him to confesse them, yea to repent, and beg the pardon of them: wee learne that

the remembrance of our sinnes, and the calling them to minde, together with conscience accusing for them, is the way and meanes to come to true Repenuance, to make a man confesse them, and begge the pardon of them: whereas if they slippe out of our mindes; or wee knowe then not, nor wee finde not our Consciences to accuse vs of them: Alas, wee can neither confesse them, nor truely bee humbled, and begge the pardon of them: And therefore *Dauid* confesseth heere, that by reason his sinnes were euer before him, hee was continually vexed and tormented with the horrour of them, his conscience still accused and auoyded him, and therefore hee is constrained and vrged humbly to confesse them; and to begge the pardon of them at Gods hands.

Whereas the wrath of God doth euer follow such as haue sleepy and drowsie consciences, giuing them ouer to a reprobate sense, to a slumbering spirit, and to hardnesse of the hear

heart, that they fall to be past feeling and cannot repent. *Rom.* 1. 28. *Such as regarded not to know God, hee gaue them vp to their hearts lusts, vnto all vncleannesse, and punished one sin with an other*; and surely it is iust with God that hee should forsake vs with his grace, that haue forsaken him by our sinnes: According to that of the Prophet *Psal.* 81. 11. *My people would not heare my voyce, and Israel would none of me: So I gaue them vp vnto the hardnesse of their hearts, and they haue walked in their owne counsels.*

Sight of sinne first step to Repentance.

So then hence wee learne that a man will neuer repent truely of his sinnes, seeke to God for pardon neither is there any other way or meanes to be reconciled to God, but this, to feele the weight and burthen of his sins, and feeling his conscience to accuse him, to vexe and wound him til he finde God to be mercifull, and reconciled vnto him, for the pardon of them, and the appeasing and quieting of his conscience.

Vse 1.

Seeing till such time as the conscience

ence be wounded for ſinne, and vexed and tormented with it, a man will neuer ſeeke for pardon. Then wee learne hence, that no man can taſte of the ſweetneſſe of GODS mercy in CHRIST for his ſaluation, till hee haue taſted of the bitter fruite of ſinne, and of a wounded and diſtreſſed conſcience: Looke on *Dauid*, on the Iewes. And as for thoſe that would taſte of Gods mercy, and yet are loath to feele the ſmart of ſinne, they deceiue themſelues. We ſee that ere the body be purged, men muſt taſte of bitter pilles, of bitter potions; And as for thoſe who neuer felt any ſuch griefe nor wound of Conſcience, no ſuch aſtoniſhment for their ſinnes, they may juſtly feare their Repentance is not ſound, that they haue not, as yet, beene truely humbled: For it is certayne, that before we can truely repent and be reconciled to God, wee muſt haue the feeling of the ſmart of ſinne, and find our hearts troubled, and our conſciences wounded.

Pſal. 6.32. 77. Acts 2.37.

Such may ſuſpect their repentance who feele not ſinne to wound their conſcience.

This

This confutes that fond and foolish opinion of many in the world, who if they see any one wounded for sin, distressed in soule, crying out of his misery, and feeles his conscience exceedingly wounded, and begin e euen to despaire of GOD S mercy what doe men judge of such a man, surely, that it is nothing but melancholy and dumpishnes; and therefore they counsell him to bee merry, to go to merry company to put away such oulde conceits, such vaine, and foolish fancies: but alas poore soules they consider not that it is the speciall worke of GOD, wounding the conscience for sinne, that they feele the anger of GOD for sinne and are troubled and vexed for that, and till God giue mercy, and reconcilliation be had in CHRIST, there can bee no peace.

Vse 3. Dead conscience, a heauy iudgment.

We learne hence, that it is better to haue an accusing conscience, for sinne, then to haue a dead conscience, a benummed conscience: a sleepy and slumbering conscience: a seared and frozen

frozen conſcience, for if a mans conſcience doe daily bring his ſinnes to his minde, ſo that hee ſees them before his eyes, then he will bee grieued for them, but will confeſſe them and begge the pardon of them: but when a man hath a ſlumbering conſcience that is benummed, then hee goes on in ſinne from day to day, neuer feeleth any ſmarte of it; nor euer deſires the pardon of it; as the poore Iewes, who ſeeing their fearefull eſtate, cry Acts 2.37. out, *What muſt wee doe?* ſo doe all wounded conſciences, ſeeing their fearefull ſinnes and damnable eſtate cry out for mercy, and ſeeke for pardon.

Oh it is a fearefull iudgement of GOD to haue a ſleepy or a drowſie conſcience: It is like a wilde beaſt, which ſo long as it lies a ſleep, ſeemeth very tame and gentle, but when he is rowzed, flies into a mans face: Euen ſo, howſoeuer a mans conſcience, may ſeeme for a time, to be quiet; and men may thinke they haue a good conſcience indeede, yet being

ing awaked by the hand of God, it will rent out euen the very throat of their soule.

Seeing *Dauid* doth acknowledge heere that his sinnes beeing euer before him, awaked him, and vrged him instantly and earnestly to seeke for pardon: Wee learne that it is a good thing for vs to call our sinnes to account, to haue them often in minde to set them before our eyes the greatnesse, number, and haynousnesse of them.

Doct. 3. Necessary duety to call our sinnes to account.

First, it is a good meanes to prepare vs to true repentance and humiliation for them. Lam. 3. 40

Secondly, it is a speciall meanes to make vs hate them and dislike them seeing the danger of them, how loathsome they be in Gods sight.

Thirdly the remembrance of our sinnes make vs wary that we fall not into them againe, but our former fals make vs take heede of falling in time to come.

Fourthly, the remembrance of our sinnes make vs pitty other men: because

cause, though they fall dangerously, yet wee know we haue falne as well as they, therefore we hope well, God will giue them Repentance.

Fiftly, the continuall remembrance of our owne sinnes, puts vs in minde of GODS mercy in the pardon of them: And when men easely suffer their old sinnes to passe away and slip out of their mindes, they will easely fall into new, and easely forget the mercy of GOD, and how much they be bound vnto him: *Paul* he giues vs an excellent example, who remembring how hee had persecuted the Church, sayth: *Notwithstanding God was mercifull vnto me*: So that the continuall remembrance of our sins put vs in minde of Gods merciful dealing with vs, and must stir vs vp to thankfulnes. 1. Tim. 1.

For if we forget them, the LORD will remember them; and if wee remember them, the Lord will forget them. This then should make euery man beware how hee forgetteth his sinnes, and casts them carelesly be-

him

hind his backe; for this is a signe that GOD remembers them, and will call that man to accompt for them.

This shewes the great impiety of those men and women, who seeke all meanes to put their sins out of their mindes, to smother the checks of their consciences, by sports and pastimes, by merry company, or by some other meanes to keep themselues from the sight of their sinnes, they cannot abide to heare of them by others, or to thinke of them themselues, but put away the remembrance of them by all meanes possible: How should these euer repent and bee humbled for them, how should they confesse them with teares, and begge the pardon of them?

Vse 1.

Note of a wicked man.

It must stirre vs vp to the serious and often meditation of our sinnes, to keepe them in memory, our olde sinnes and new sinnes, open and secret, euen the sinnes of our youth to humble vs, and to cause vs to keepe in minde the endlesse mercy of God in

Vse 2.

Psal. 25.

in pardon of them: and therefore we should doe well to set some time apart to call our life to account; *Tremble and sinne not: commune with your heart vppon your bed, and bee still.* Where *Dauid* cals vpon *Sauls* Contiers, to feare Gods iudgements and threatnings. It is a speciall meanes to humble vs and to moue vs to Repentance, to keepe a note of all our sinnes and slips, and falles, that we may euer haue matter to humble our hard and stony harts.

Psal. 4. 5.

Vse 1. Cause why so few doe repent.

Wee see the cause heere why so fewe doe truely repent and confesse their sinnes to GOD, and begge the pardon of them; namely, because their sinnes be euer out of their sight, though they pry into, and espie the sinnes of other men, and haue them in their sight, yet doe they cast their owne behinde them: and by that meanes neuer setting their sinnes in sight, they forget them, neuer be humbled for them: but the LORD threatneth all such, that if they will not see their sinnes before them; then

will

will he take the paines to ſet them all in order before them, one by one, *Pſa.* 50. *I will reproone thee, and ſet before thee the things that thou haſt done, Oh conſider this, yee that forget God, leſt he teare you in peeces, and there be none to deliuer you.*

When as *Dauid* ſayeth in the confeſſing of his ſinnes, that they were euer in his ſight; firſt, they all this while grieue and vexe him, wound his ſoule and conſcience, we learne that ſinne once knowne and felt, doeth ſo accuſe and wound the Conſcience of a poore ſinner, that there can bee no reſt and quietneſſe vntill it be pardoned: For it was euer in his ſight, and before his eyes, troubling and vexing his minde, and wounding his conſcience. And as it was with *Dauid*, ſo it fares with euery poore ſinner, after the Lord in mercy opens our eyes, to come to the knowledge of ſinnes and our miſery by them, ſo as our conſcience doth accuſe vs, and wee feele the weight of Gods anger preſſing downe our ſoules; there can

Doct. 4. Sin once knowne doth euer accuſe till it bee pardoned.

be nothing but Hell and anguish for the present time: nothing but extreame sorrow and vexation of spirit, till wee finde some comfortable answere from GOD for the pardon of them. As wee see a poore prisoner arraigned, conuicted, and condemned to death; there is nothing but sorrow and griefe, no joy in wife, child, friends, lands, liuings, gold, or siluer, meate or musicke: onely the gracious pardon of the King can reuiue him and make him a glad man. So it is with a poore sinner arraigned in his owne conscience for sinne, conuicted and condemned in his owne soule, before the barre of GODS Iudgement: nothing can now comfort him and cheere him vp, and reuiue his wounded conscience, but the gracious pardon of GOD, the generall pardon of GODS mercy, sealed with the blood of the Lambe of GOD, that takes away the sinnes of the world.

Note.

Vse 1. This shewes the miserable and pittifull estate of many thousands in the world,

world, who lye in sinne, rot in sin, and neuer seeke for pardon, neuer seeke for mercy at the hands of God; and if they find and feele their sinnes, then they run to this vanity and that pastime, to smother the checkes of their Consciences, and by merry company, eating, and drinking, carding, dising, &c. seeke to stoppe the mouth of their consciences, and to smother it: But alas, wee see this is cold musicke for a wounded conscience; *Saul* thought to haue preuailed by this, at what time hee called *Dauid* to play, and make musicke before him, but by and by his wound was greater; for these men that seeke by such deuices to stop the mouth of their consciences, they do as a man that is in the fit of a burning Ague; he is hote and to coole his heate, he drinketh a draught of cold water, that indeede (for the present) will somewhat alay the heate of his stomacke, yet by and by, his fit is increased, and made the worse.

Indirect course that worldlings take.

Let vs neuer giue any rest vnto *Vse 2.*

our soules, till wee haue gotten the assured perswasion of the pardon of all our sinnes: For so long as the conscience doth accuse for sinne, so long we shall finde no rest nor quietnesse;
Rom. 5.1. no, there is no peace till wee bee reconciled to God by true Repentance and till the conscience leaue accusing, let vs neuer leaue repenting and humbling our selues for the pardon of our sinnes.

It is to be obserued, that *Dauid* in the confession of his sinne, sayth *I acknowledge my sinnes*: Not speaking of his great sinne of Adultery alone, but of many sinnes wrapped vp together: for hee did not onely commit adultery with *Bersheba* the wife of *Vrias*, but shedde his guiltlesse and innocent blood: Yea with him caused, as it is like, many of his good subiects and loyall Souldiers to be slaine: He sought to couer his sinne closly and cunningly, by bidding *Vrias* to go home to his wife, that so the child might be thought to be his: And to all these he added this, that hee la[y]

the whole Church of God open to the enemy, to the anger of God.

Hence then note for our instruction, that *David* confessing that one sinne will neuer goe alone, but sinne goes by couples, by heapes, one in the necke of an other: As hee that taketh a Chaine by the end, and pulleth but one lincke, all the rest doe follow: So, if a man let liberty to one sinne, that sinne will not go alone but draw an other: Adultery will often bring murther with it, swearing, lying with it: So drunkennesse, whoredome, &c. The Apostle biddeth vs, *Not to walke as children of darkenesse, in surfeiting and drunkenesse, not in chambering and wantonnesse, not in strife and envying:* shewing vnto vs, that sinnes goe by couples, and one draweth on another, and will hardly goe alone.

Doctr. 5. Sin neuer goes alone

Ro. 13. 13

It is like the Gangreene or Canker, it fretteth and eateth further and further; the hand infecteth the arme, and the foote the legge, and so one member an other, till it hath diffused it selfe ouer the whole bodie, if the

part that is infected be not cut off at the beginning. This doeth the Apostle teach, 2. *Tim.* 2. 16. *Say prophane and vaine bablings, for they increase vnto more vngodlinesse, and their word will fret as a Canker.* Saint *Iames* also sheweth the fruitfulnes of sinne, saying; *when Lust hath conceiued, it brings foorth sinne, and sinne when it is finished, it brings forth death.* And as sin doth encrease, so doe Gods Iudgements, *Leuitic. chap.* 26. 22. 23. *If yee walke stubbornely against me, and will not obey me, I wil then bring seuen times more plagues vpon you, acording to your sinnes: yet if by these yee will not be reformed by mee, but walke stubbornely against me, then will I also walke stubbornly against you: And I will yet smite you seauen times for your sinnes.* And thus wee see againe how God will keepe a proportion betwixt our sinnes and his punishments.

Vse 3. Seeing this is the cursed nature of sinne, that it will neuer go alone, but one will draw on an-other, whoordome, murther, hypocrisie, &c. it stands

ſtands vs all in hand to take heede wee giue liberttie to no ſinne, liue in none, delight in none: for if wee doe, we ſhall finde, that one ſinne will neuer goe alone: but let vs abhorre all, hate euery ſinne, and ſtriue againſt all: we ſee this common in the world, That if a man ſhall yeeld to one ſinne, by and by it will draw him to an other: and often (as it was in *Dauid*) whoredome will bring murther with it, ſometimes of the huſband, ſometimes of the childe, ſometimes of two or three: And therefore let vs bee carefull to ſhunne and to auoide euery ſinne, liue in none: For though one ſinne be enough to carry a man to the guiſe of Hell, yet one will neuer goe alone. *Note.*

Wee ſee this in the Example of *Caine*, *Geneſis* 4.8. he was reproued of GOD for his mallice conceiued againſt his brother; *But hee harkened not to the voyce of the Lord, but hardened his heart, and ſhed innocent blood, euen the blood of his brother.* This appeareth in *Iudas*, *Math.* 26. hauing

once entertayned couetousnesse in his heart, fell from couetousnesse to Treason, and at the last, became a very Diuell incarnate. The like we may behold in *Saul*, 1. *Samuel* 1 Sam. 16. 1 *Chapter* 16. *Verse* 1. who fell away from GOD, steppe by steppe, vntill the Spirit of GOD had vtterly forsaken him, and hee brake out into open rebellion against Almighty GOD. For as amongst all the blessings which the LORD doth bestow vpon the sonnes of men in this world: A soft and tender heart is one of the greatest, which is checked and controuled, and soone made bleede: So there can bee no greater curse layd vppon man, then to haue a rebellious heart, which hoordeth vp euery day vengeance agaynst it selfe.

VERSE IIII.

4 *Against thee, Against thee, onely haue I sinned, and done*

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this evill in thy ſight: That thou mayeſt bee juſt when thou ſpeakeſt, and pure when thou judgeſt.

IN this Verſe, and the two which follow, *Dauid* proceedeth in the humble acknowledgement and confeſſion of his ſinnes: Firſt, his actuall ſins: Secondly, from them hee commeth to the fountayne and beginning of all ſinne: Namely, his naturall corruption wherein hee was conceiued and borne; and this original ſin he ſpeaketh of in the next Verſe following.

In this verſe *Dauid* knowledgeth his ſpeciall ſins.

This fourth Verſe contayneth in it two parts: Firſt, a free knowledgement of his particular, ſpeciall, and actuall ſinnes: In the ſecond, he doth cleare the LORD of all cruelty and injuſtice, that howſoeuer the Lord had not onely ſharpely reproued him by the miniſtery of *Nathan:* but alſo puniſhed him, and grieuouſly afflicted him for his ſinnes, in taking away

Two parts.

way the childe that was borne in adulterie: yet he doth acknowledg the Lord to be iust and righteous in all his wayes.

Two parts. In the first part of the Verse, consider first the party to whom hee confesseth, *Against thee, Against thee onely*, where hee sheweth the great dolour and extreame griefe of his minde for his sinne against GOD, in in that hee doubleth the wordes, *Against thee, Against thee*: Secondly, wee are to obserue how hee doeth acknowledge his speciall and particular sinne; namely, adultery, murther, and shedding of innocent blood, *I haue sinned, and done this euill in thy sight.*

1 *Against thee*: These words are expounded diuersly: first, that it is as much as if *Dauid* should haue said, Oh Lord, howsoeuer I haue grieuously sinned, in committing adultery and murther, yet I haue so hid my sinne from man, that there is none that knew it but thou alone: so that hee acknowledgeth all the sinne was against

againſt GOD, becauſe no mortall man was priuy to his ſinnes.

Others expound it thus: That although *Dauid* had offended againſt man, yet he was eſpecially wounded and grieued, for that hee had broken the Law of God: So that though it be true that hee had done great wrong to his faithfull ſeruant, and moſt loyall ſubiect *Vrias*, yet heere was that that killed his heart, and wounded him to the quicke; namely, becauſe hee had offended his moſt merciſull and louing God; as if he ſhould haue ſaid, O Lord my God: although the whole world ſhould cleare me, and no man liuing ſhould accuſe me, yet it grieueth me at the heart, becauſe I haue offended thee my moſt merciſull God.

Hence firſt I note, that howſoeuer a man may hide his ſinnes from men and Angels, yet it is impoſſible to hide it from the all-ſeeing eyes of the Almighty. *Dauid* had committed adultery cloſely, he had laboured to hide it, and couer it by marrying *Berſheba*

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Doctr. 1. A mans ſinnes are open before God.

Sheba the wife of *Vrias*: But yet alas, all his shiftes and cunning fetches could not hide it from God: He saw it, and obserued it, and now *Dauid* confesseth the same; *Against thee, Against thee*: The like wee shall see in *Iosephs* brethren, when they sold him into *Egipt*; so in *Iesabel* in putting *Naboath* to death: So in these dayes men bee cunning to commit adultery closly in the twi-light, in the darke corner, in close and secret manner; to lie, steale, deceiue, commit adultery, fornication, and all vncleanesse: But (poore soules) they doe deceiue themselues, for thou canst not hide thy sinnes from Gods all-seeing eyes, night and day is all one to him: Yea the Lord doeth search the very heart and reines, *Vnderstanding our very thoughts long before*: 1. *Kings* cha. 8. 39. *The Lord searcheth all harts, and vnderstandeth euery worke of the minde.* Againe, *Psa.* 139. 2. *Thou knowest my sitting downe and my rising vp, thou vnderstandst my thoughts long before; there is not a word in my tongue*

Gene. 37. 1. Reg 21. Reu. 2.18. Psal. 139.

Be as thou seemest.

Or seeme as thou art

be

but thou (O Lord) knowest it altogether And surely, when this perswasion taketh place, that the Lord is present euery where, and sees all things, there doeth religion, conscience, and obedience beginne in that man: For he that hath the Lord alwayes before him, will not greatly fall, *Psalm.* 16.8 *Hebrew.* 4.13. For the Lord wil finde out euery transgression, though neuer so secretly concealed, which may teach vs in all things to keepe faith and a good conscience; for although we may delude men, yet we cannot deceiue the Almighty.

Vse 1. Folly of sinners described.

This condemnes the extreame folly and madnesse of men and woemen who if they can hide their finnes from men, they care for no more: And therefore doe they labour to commit them closely and cunningly; but vse all thy skill, cunning, and pollicy, yet thou canst by no meanes hide thy sins from the cleare sight of God,

Note.

Thou mayst lie, dissemble, and deceiue so closely, that no men nor Angels can detect thee: Thou mayest com-

commit adultery in the darke, and vnder a Canopy, so as no man liuing shall be priuy to it: thou maist steale when none can see thee; but all this while, remember that thou standest naked before GOD: Hee sees thee, his all-seeing eyes, like a flame of fire, pierceth into thy heart and intrayles. Many men like *Gehazi*, when they haue sinned, can wipe their mouthes smoothly, and demurely say, *Thy seruant went no whither*: But let them remember euer; That it is impossible to hide their sins from GOD, though they may couer them from men. But of this hereafter.

Heb. 4. 13.

Vse 2. This Doctrine may serue for an excellent preseruatiue against all secret sinnes; for this is the cursed nature of man, to abstayne many times from actuall sinnes, onely for shame, or feare of punishment, which otherwise would make Conscience of no sinne: Oh that such men would remember, that though they be out of the sight of men, yet they bee in the

the presence of the Almighty, hee sees them, and beholdes them, euen in the darkest Night, and in the secretest corner, his eyes are like to a flame of fire, *Reu.* 2.18. and although men may bleare the eyes of men, yet they cannot bleare the eyes of the Almighty.

It would be an excellent meanes to bridle them, and to keepe them from many horrible sinnes, which otherwise they would commit, For the Lord looketh narrowly vpon vs, and searcheth very strictly into vs, wee cannot haue the least vncleane thought within vs, but hee which is most pure, doeth see and behold vs. Hee could discouer *Iudas* his hypocrisie, and therefore called him a Diuell: Hee sees againe *Nathaniel* his sincerities, and therefore pronounceth him a true *Isralite, in whom there was no guile*. So that they that commit sinne in secrete, hee that sees in secrete, will one day reward them openly: when *Caine, Gen.* 4.5. brought vnto GOD an oblation of the fruite of

of the ground, hee had no regard to him, nor to his offering, becauſe that the Lord ſaw the ſecret hypocriſie of his heart. And this is the reaſon that *Dauid* vſeth to perſwade *Salomon* his ſonne, to haue a care to learne, and to practiſe the will of God, 1 *Chron.* 28. 8. *And thou Salomon my ſonne, know thou the God of thy Fathers, and ſerue him with a perfect heart, and with a willing minde, for the Lord ſearcheth all hearts.*

Doctr. 2. What ſorrow it is that accompanies repentance. The perſon whom he had offended.

When as the Prophet *Dauid* repeateth the words, *Againſt thee, Againſt thee*: here marke the extreame ſorrow and griefe of *Dauids* heart, that hee had ſinned againſt his mercifull GOD, what was it that ſo grieued his ſoule? The ſhame of his ſinne could not: for that was not knowne but to GOD onely: neyther feare of puniſhment; for what man durſt be ſo bould as to call him to account? but that hee had beene ſo vile and wretched, to ſinne againſt his moſt louing God, this was the thing that made his heart to bleed: which muſt

DAVIDS ſin aggrated.

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teach vs all this lesson, That whensoeuer we fall into any sinne, this consideration aboue all other should sinke deepest into our hearts; namely, the consideration of the person: Whom wee haue offended, and that not simply against man but, against GOD himselfe.

And this sinne of *Dauid* is aggrauated in diuers respects.

First, *Nathan* telleth him, that Almighty God hath giuen him that Kingdome, and the Wiues of his LORD, and if that had beene too little, hee would haue giuen more, 2. *Sam.* 12. 2. Sam. 12

Secondly that *Dauid* a man whom GOD had so honoured, that hee taken him from a sheepe-fold, and gaue him a Scepter; which, by his mighty power, made him escape the hands of all his enemies, and had graced him with the gift of his Spirit: Who hath made so great proceedings in Religion, and the worship of GOD: it could not but cut him and wound him at the very hart that

he ſhould ſo fowly fall.

Thirdly, in that his example ſhould bring a great ſlander to the Church of God, and open the mouthes of the vncircumciſed Philiſtimes, to reproch them and reuile them, as wee ſee in *Shemei*.

Fourthly, in that hee had by his ſins laid open the Church and people of God to his judgements, to plague and puniſh them.

True note of repentance.

Now from this practiſe of *Danid*, we learne that which I taught before namely, that the children of God are grieued for ſinne, becauſe it offends and diſpleaſes their merciſull GOD. *Danid* needed not to haue beene ſo much troubled for his ſinne, either in ſhame, for it was not knowne but to GOD alone: or puniſhment, for none could call him to account: but that hee had offended his merciſull God and louing Father, it did torment and vexe his conſcience exceedingly; ſo euery childe of God that truely repents of ſinne, he is more grieued for ſinne, becauſe it offends GOD, then for

for feare of ſhame or puniſhment. As wee ſee in *Dauid*, *Pſalme* 139. *I haue hid thy word within my heart, that I might not ſinne againſt thee.* The like we may ſee in *Ioſeph*, *Gen.* 39. when hee was tempted to lewdneſſe by his adultreſſe Miſtreſſe; his anſwere is worthy to be remembred of vs, *How can I doe this great wickedneſſe and ſinne againſt God?* The wrong that he ſhould haue done vnto his Maſter, did not ſo much preuaile with him, as that hee knew hee ſhould ſinne againſt GOD: And the like may be ſayd of *Peter*, *Mathew* 26. Who remembring how kinde and louing CHRIST had beene to him, euen to pray to his Father for him, when Sathan deſired to buffet him: that told him, *Math.* 16. *That the gates of hell ſhould neuer preuaile againſt him.* The looking backe of this his Maiſter wounded him to the heart, that hee ſhould ſinne againſt him, ſo cowardly to deny him.

Well, ſeeing this is the nature of true Repentance, of godly ſorrow, *Vſe* 1.

and remorce of conſcience for ſinne, that the childe of God is grieued for ſinne, becauſe it diſpleaſeth GOD his moſt louing and mercifull father, as in *Ioſeph*, *Dauid*, the Prodigall ſonne, &c. Let vs labour to find our hearts thus affected, that wee can mourne for ſin, becauſe it is ſinne that offendeth GOD our louing Father; though none knew of it, nor could accuſe vs for it; nay, although there were no hell, nor judgements to condemne vs, yet that wee finde our hearts wounded for our ſecret ſinnes, for our cloſe ſins and hidden corruptions; becauſe we know they offend our moſt gracious GOD and louing Father.

Let it be farre from vs to ſay with *Pharaoh*, *Exod. 5. Who is the Lord? that I ſhould be affraid to ſinne?* Oh! know (oh man) whatſoeuer thou art that exalteſt thy ſelfe in this manner, to ſinne with a high hand againſt the Lord; That the Lord is as a conſuming fire: It is hee that drowned *Pharaoh* for all his pride, *Exodus* 14.

Ie

It is hee that made *Ieruſalem* a heape of ſtones, *Matthew* 29. It is hee that ſent lice vpon *Herod*, *Acts* 12. and fire vpon *Sodome*, *Geneſis* 19. Learne therefore to know God aright; and it will make thee quake and tremble to ſinne againſt him.

This ſheweth that moſt mens Repentance is but counterfeite and vnſound; for were it not for feare of ſhame and puniſhment, they could bee content to commit ſinne, to liue in ſinne from day to day, as *Potiphars* wife tempted *Ioſeph* continually to ſinne and vncleanneſſe, alas, ſhee thought not, that GOD ſhould ſee or behold it: But whatſoeuer thou art, vnleſſe thou finde thine heart humbled for thy cloſe and hidden ſinne, and ſecret corruption, I tell thee thou art not truely humbled: the veriеſt beaſt and Atheiſt that euer liued may confeſſe his knowne ſinnes, and in regard of the ſhame and puniſhment be ſorry for them, as *Pharaoh*, *Iudas*, *Saul*, *Simon Magus*, *&c.* but heere is godly ſorrow which brings

Vſe 2.

Gene. 39.

Exo. 20. 17
1 Sam. 15.
Math. 27. 3
Acts 8. 25.

Repentance neuer to bee repented of, to bee grieued for sinne, though we should haue neyther shame nor punishment, seeing it offendeth a gracious and mercifull God. As we see two Children, one is a naturall, louing and dutifull childe; and hee is loath to offend his father, though hee neuer corrects him, because hee sees his Father kinde vnto him: Another that is of a froward nature, hee is loath to sinne before his father, for feare of the whip, and therefore out of his fathers sight hee will play his prankes.

A simile.

Doctr. 3. Apenitent person neuer excuses his sin.

In that *Dauid* thus layes open his sinne, though it was secret, and doth aggrauate it: We learne that hee that truely repenteth of his sinne, will not excuse it, mince, hide, and cleake it, and seeke starting holes to conceale it: But he will truely and humbly acknowledge it, lay it open and make it manifest vnto God: Hee doth not blame the folly of the woman: nor by any meanes seeke to hide his sin, but layeth it open before the Lord:

Again

Against thee haue I sinned: so it is the manner of Gods children that do truly repent to lay open their sins in the worst and vilest manner, to make them greater, nor lesser.

Well then, this doeth shew, that those men are not truely humbled, neither yet haue truely repented that doe seeke starting holes for sinne: I am not alone, If I goe to Hell, I shall haue more company: It is but the fashion, and if I doe no worse than sweare by Faith, Troth &c. the Lord, I hope will pardon mee: This excusing and cloaking of sinne, is a signe of a naughty and dissembling hearts, that that man or woman is not truely humbled as they should: wee see this in *Saul*, hee was so farre from aggraauating and increasing his sinne, that he found out many excuses, *The people did it, and it was to offer sacrifice.* So the wicked at the day of Iudgement are farre from confessing their sinnes, that they excuse them so that it is a note of a wicked and graceless heart to excuse sin, to hide it and

Vse 1. Note of Wicked men.

1. Sam 15. Math. 15.

Pro 28.13 couer it, & he that doth ſo, ſhall neuer finde mercy.

Againſt thee, Againſt thee onely haue I ſinned.

IT may heere bee demaunded how *Dauid* could ſay that hee had onely ſinned againſt GOD? Did he not ſinne againſt *Vrias* his faithfull ſeruant, and louing ſubiect; firſt in committing adultery with his wife, and then in cauſing his innocent blood to be ſhedde? How then could *Dauid* ſay heere, *Againſt thee onely haue I ſinned?*

I anſwere: Firſt, *Dauid* had ſinned indeed againſt *Vrias*, and that two manner of waies; firſt, in his wife, not in his goods, for then perhaps hee might haue made amends, but taking his wife out of his boſome (as *Nathan* telleth him) hee could neuer make a recompence: When *Abimeleth* a Heathen King, *Geneſ.* 20. did ignorantly take *Abrahams* wife into his houſe,

houſe, when hee knew the ſame) although he defiled her not) gaue *Abraham* a large gift for ſatisfaction. What ſatisfaction then might *Dauid* giue, being not a heathen man, but a Prophet of the Lord, who wittingly takes the wife of *Vrias*, and defiled her?

Secondly, beſide his wife, he taketh away his life alſo: The Diuell could ſay, *Iob.* 2. *Skinne for Skinne, and all that man hath, will hee giue for his life:* yet as precious as a mans life is vnto him, *Dauid* addeth this iniury to the former, taking away his life alſo.

Againe, *Dauid* ſinned not, onely againſt the huſband, but againſt the wife alſo, corrupting her chaſte minde, and alluring her vnto follie.

And vnto this ſinne committed againſt *Vrias* and his Wife, I might adde the ſinne againſt the childe begotten in Baſtardy; the innocent blood of all thoſe of his loyall Subiects that were ſlaine with *Vrias*, his ſinne

sinne against his owne house and family: As also his sinne against the whole Church and people of GOD laying them open to GODS judgements for his sake. But yet all these sinnes against men, how great or grieuous soeuer they were, hee accounteth them as nothing in comparison of his sinne against GOD, and therefore saith, *Against thee onely haue I sinned.*

Secondly, I answere; that all sinnes of what sort soeuer they bee, they be great sinnes, because they be against the Lawe of GOD: And were it not for the Lawe of GOD forbidding sinne, and commaunding vertue there should bee no sinne: For what is sinne but the transgression of the Lawe of GOD? And therefore *Dauid* acknowledgeth his sinnes were against GOD, hee had rebelled and transgressed his Law and Commaundement: hee hadde not now to doe with *Vrias*, or any mortall Man; But with the iust and most righteous GOD, whose holy Lawe hee had most

moſt rebelliouſly broken and violated: For if the Lord had not forbidden men to commit adultery; it ſhould be no ſinne: And if the Lord had not ſayd, *Thou ſhalt not kill*, it were then no more ſin to kill a man, then to kill a dogge: But ſeeing the Law of God forbiddeth it, therefore it is ſin, and deſerueth eternall damnation. Hitherto of the ſenſe of theſe words. Rom. 6. 23

Seeing all ſin is the tranſgreſſion of the Lawe of GOD, whether it bee immediately as the ſinnes of the firſt Table, or mediately, when in ſinning againſt our brother, wee doe ſinne againſt GOD: It followeth, that God alone can pardon and forgiue ſinne, for it belongeth to him alone, to pardon the fault againſt whom it was committed; but all ſin is againſt GODS Lawe; therefore, hee alone can pardon and forgiue it: And this is affirmed by the Phariſees. *Luke* 5. 21. *Who can forgiue ſinne but God onely?* *Doctr.* 5. God alone can forgiue ſins.

No Creature hath this power, for hee

hee that can forgiue sinnes, must bee able to take away the punishment of sinne, which is death, hell, and damnation. Now then to say that a man can properly forgiue sinne, is in effect to say, that a man hath power ouer Death and Hell, which cannot bee.

Vse 1. Seeing none can pardon sinne but God onely, because all sin is against GOD alone: No man on earth, no Saint or Angell in Heauen can pardon, and forgiue sinnes, but GOD onely: This condemneth the blasphemous and cursed doctrine of the Pope Antichrist. Church of *Rome*, who doe hold and teach, that the Pope can as truely and as properly forgiue sinnes, as GOD himselfe. This one point of Doctrine, taught and helde by the Church of *Rome*, doth prooue their Pope to be Antichrist, euen that man of sinne, the Apostle speaketh of, who 2 Thess. 2. makes himselfe equall to God: And as Almighty God can pardon sinne, so wil his Holinesse pardon sinne; and whereas God neuer gaue any sinner pardon

pardon of ſinne, before they were committed and repented; yet the Pope can, and doth giue out his pardons for a peece of money, for ſinnes paſt, preſent, yea, for twenty yeares to come: For treaſon, for murther, adulterie, yea, any ſinne: then which, what can bee more blaſphemous and dangerous to giue men lycence to ſinne, and open a gappe to all manner of villany? For who will bee afraide to ſinne, if hee may haue a pardon for ſinne before it bee committed.

Horrible impiety.

Seeing *Dauid* confeſſeth that hee had ſinned againſt GOD alone, hee doth acknowledge, though all men ſhould pardon his ſinnes and wincke at it: yea, ſhould ſeeke to flatter him being a King, yet hee could not be ſo ſatiſfied, becauſe the ſinne was againſt GODS Lawes and Commandements: And therefore hee ſeeketh to GOD for pardon: So when wee ſin againſt men, offend our neighbour and brother by lying, adultery, murther, &c. yet let vs know wee haue to doe

Vſe 2.

God offended when our Brother is injured.

doe with God, and though all men should pardon me, and winke at my sinne: Yet, vnlesse the Lord seale my pardon, it is not worth a button.

Note. When great men sinne by Adultery and Murther, by oppression and cruelty, they haue their claw-backes and flatterers, who will smooth and flatter them, lessen and excuse their sinnes; yea, say all is well done; but alas! when the Law of God is broken, vnlesse hee pardon, all the flattering and soothing of men, is nothing worth.

Vse 3. Seeing all sin, to speake properly, is against God, because it is the breach of his Law; therefore it followeth, that all the punishing of sin belongs to GOD: Hee alone is the reuenger of sin, *Vengeance is mine,* Rom. 12 19 *saith the Lord, and I will repay.* Where the Apostle sheweth, that all punishing, and reuenging of sinne belongeth to the Lord alone, because that GOD alone is the person which is wronged and injured, and not man: to speake properly; seeing not man

Law

Lawe, but GODS Lawe is violated and broken: And if his Lawe were not broken, no man, nor any other creature ſhould haue any cauſe to complaine, and therefore all puniſhing and vengeance for ſinne belongeth properly to GOD, and vnto ſuch whom he ſhall appoint to be his Lieutenants on earth, and Miniſter to ſtand in his ſtead to puniſh ſinnes.

And therefore firſt this ſheweth, that thoſe men doe much offend, who when the Lawe of God is broken by wicked and vngodly men, can winke at their ſinnes, and will not vnſheath the Sword put into their hands to the end to ſmite the ſame. But can ſuffer many great and horrible ſinnes to be committed that the Lord himſelfe many times is faine, by the ſword, plague, peſtilence, or other wayes to execute Iudgment on vngodly men, ſweeping them away by vengeance.

Vſe 4.

This practiſe of *Dauid* condemnes the common practiſe of the world: if

it men doe ſinne, and doe ſome euill that is knowne to the world, what doe they then? They ſeeke to pacifie the partie offended, to ſtay his diſpleaſure, either by money, or by friends, or by ſome other meanes: but alas: they regard not the anger of GOD, Whoſe Maieſty is offended and Lawe tranſgreſſed: But *Dauid* heere confeſſeth that hee had not to doe with man, but with God whoſe moſt holy and righteous Lawe hee had broken; and although all men would willingly haue pardoned the fault, yet that could not content him till hee had got the pardon of God ſealed in the blood of Chriſt Ieſus. So let vs, though wee muſt and may labour to bee reconciled to men, yet let vs looke vp higher to the hand of GOD: to bee reconciled vnto him, to begge pardon at his hands, and to be at one with him. Alas what ſhall it boote vs to get the Kings pardon for murther, adultery, theft, &c. if the King of Heauen pardon not, and do not forgiue the ſame? What if we ca

Note.

can appeaſe the anger of man, and bee in daunger of the iuſt and ſeuere anger of the eternall GOD? And therefore let vs goe to GOD, flie to him, labour for reconciliation with him.

If any doe obiect, it ſeemeth that wrongs done to men, are no ſinnes, and not to be repented of. I anſwer, That ſolloweth not: For whether the wrong bee done directly againſt GOD himſelfe, as the Commaundements of the firſt Table concerne GOD: or indirectly againſt GOD, and directly againſt our brother, as all the ſinnes of the ſecond Table, concerne our brethren: yet inſomuch as the Law of GOD is brokeu, either in the firſt or ſecond Table: therefore the chiefeſt fault and wrong is againſt GOD himſelfe: yet wee are not to thinke that ſinnes done againſt men are no ſinnes; but that wee are to be humbled for them, becauſe in ſinning againſt our brother wee ſinne againſt GOD, whoſe Law we breake; and therefore wee muſt reſtore foure

Obiect.

Anſwer.

fold, wee muſt be reconciled to our brother, and ſeeke to right wrongs done vnto him: Thus much of the perſon to whom *Dauid* confeſſeth; not to any Maſſe-prieſt, but to God alone, who alone was offended, and who alone could pardon his fault.

Now in the ſecond place we are to come vnto the thing confeſſed; namely, his particular ſinnes and impieties, *And done this euill in thy ſight.* In the former words, *I haue ſinned*, he ſpake more general; in theſe words he points out his particular and ſpeciall ſinne, *And done this euil* (adultery and murther) *in thy ſight.*

Marke what is that which moſt wounds *Dauids* conſcience, and troubles his minde: not ſo much feare of ſhame and reproach in the VVorld nor yet feare of puniſhment; but his ſinne, his vile ſinne, is it that wounds him, that gals him, that doth kill his heart, and grieues his poore ſoule. *Againſt thee, againſt thee haue I ſinned:* as if hee ſhould haue ſaid: O my God, it grieues me exceedingly, and wounds

wounds my heart, that euer I ſhould be ſo vile to ſin againſt thee my gracious and merciful God: I care not for the ſhame of the world, or feare of puniſhment but my ſin, my ſinne is that which doth wound me, and gripeth me at the heart.

So that our leſſon is this, that the child of God that truely repents, nothing more grieueth him then ſinne, becauſe it is ſin, and breakes the Law of GOD, hee is more grieued for ſin then eyther for ſhame or puniſhment.

Well, ſeeing this is true Repentance, to be grieued for ſin, and that more then all other things, not for feare of ſhame or puniſhment ſo much, as becauſe it offends a merciful God, and louing Father; let vs try our repentance? art thou grieued more for ſinne then any thing elſe, becauſe it offendeth God, and diſpleaſeth him? and couldeſt thou mourne for ſinne, if there were no ſhame nor puniſhment, hell nor iudgement? it is a certayne ſigne of true Repentance; but alas! thoſe that can weep for feare of

Vſe 5.

punishment and shame of sinne, many times are nothing at all grieued for sinne, in regard of God, whose most Holy Lawe is broken: And therefore their Repentance is not sound.

Doctr. 5. Acknowledgement of particular sinnes required.

Marke how *Dauid* doth not onely in generall acknowledge his sinne; but he points out his particular euill, and speciall sinne of close adultery and murder, *I haue done this euill* (this grieuous sinne) *in thy sight*: Howsoeuer I laboured to smother and hide it, yet thou wast an eye-witnesse and very priuy vnto it: So then hence wee may learne, that in true repentance, there must be acknowledgement and confession of our particular sinnes and offences. that we may say, *I haue sinned, and done this euill in thy sight*; lying, stealing, drunkennes, whoredome, murder, &c. We must come to particular and special sinnes: *Dauid* hee acknowledgeth his particular sinnes, of numbring the people, and of matching with the vncircumcised Nations.

1 Chro. 21 Ezra. 9.

An

And thus doe the people of Israell deale in theire conuersion 1 *Sam.* 12. 19. *Pray for thy seruants to the Lord that we die not, for we haue sinned in asking vs a King, Besides all our other sinnes.* So the Apostle *Paul*, 1. *Tim.* 1. 13. declareth there, that many things troubled him: yet this especially, that he had been a blasphemer, a persecutor, and an oppressor, not worthy to be called an Apostle. This appeareth likewise by the example of the Iewes *Acts* 2. As also in the conuersion of *Zacheus*, *Luke* 19. who hauing beene a griper and an oppressor, offered to make full restitution: So that we see it is a certaine note of true repentance to bee touched with the feeling of a mans particular sinnes committed against God.

Seeing *Dauid* and all the seruants of GOD, when they haue beene truly humbled, haue repented and confessed their particular sinnes, vnto the Lord: this shewes most men and women haue not true Repentance, but onely the shaddow of it: Alas, the *Vse* 1.

vileſt Atheiſt in the Word, a Reprobate, and one that ſhall neuer be ſaued, may confeſſe this in a generall and confuſed manner; we are all ſinners; but if wee will truely repent indeede, wee muſt looke to confeſſe our particular ſinnes, to finde them out one by one, and to acknowledge them vnto the Lord with griefe, and ſorrow and hatred of them; but alas, moſt men and women content themſelues in generall termes, to confeſſe they bee all ſinners, although they know not in particular wherein they haue offended; yea, if they be examined in particular, they thinke they doe keepe all the Commaundements of God.

But wee muſt vncaſe our ſelues, and vncouer our particular ſins, if we would haue God to couer them with the bright Robes of Chriſts righteouſneſſe. If a ſicke man come to the Phyſition, and onely tell him hee is ſicke, and neuer ſhew him his particular griefe and diſeaſe that troubleth him, and the manner thereof,

with

with all the circumstance belonging to the same, hee can neuer looke to be cured: So likewise if we come to GOD the Physition of our soules, and say onely, *Wee haue sinned*, wee cannot assure our selues of pardon: our vnknowne sinnes wee must therefore confesse generally: but our knowne sinnes wee must confesse particularly, as the Prophet *Dauid* here doth, *And done this euill*: So in the first booke of the *Chron. Chap.* 21. *I haue sinned greatly*; *Because I haue done this thing*, that is, numbring of the people. So that wee see it standeth vs greatly in hand, euen with griefe of heart to confesse our particular sinnes, and to giue Sentence against our selues; and to pray as for life and death for the pardon of them, otherwise our repentance is as it were but in shew and for a fashion sake, which is neuer acceptable with Almighty GOD.

Seeing it is necessary in true Repentance, to finde out our speciall sinnes, and particular euils and impieties: *Vse* 2.

ties: Wee see that it stands vs in hand to be throughly acquainted with the Lawe of God: for by the knowledge of the Lawe comes the knowledge of sinne, and that man that hath the best insight into the Law of GOD, hath the greatest sight of his sinne, and of his misery, and is most humbled and most stirred vp to seeke to GOD for mercy: And they which haue least knowledge of the Law, knowe least of their sins and misery, and are most proud and least humbled, neither can they truely repent.

For as a sicke man is then most daungerously sicke, when he hath no feeling of his sickenesse: so a sinner is then in greatest misery, when hee thinketh himselfe to bee no sinner: Such a one is farre off from mourning and sorrowing for sinne, from turning from them, and returning to GOD; Seeing he taketh himselfe to be in good case, and to stand in neede of no Repentance: And such were the Pharisees in the dayes of Christ, whom hee reproued, *Math.* 9.12.

The

The whole neede not the Phisitian, but those that are sicke: I came not to call the righteous but sinners to repentance.

And done this euill in thy sight.

SInne may well bee called an euill, 1
because it is the cause of all euill both in soule and body; for all iudgements, plagues, and punishments, be but the fruits that come of sin: sickenes, pouerty, plague, pestilence, shame, warres, all iudgments be the fruits of sinne.

Secondly, because sinne doth displease God, and offendeth his Maiestie, therefore is called an Euill of all Euills. 2

Thirdly, because this euill of sinne infects Heauen and Earth, and brings euill to the creatures, of God vnder Heauen. 3

Well, seeing sinne is an euill, it displeaseth GOD, it brings all euill, and all manner of plagues and punishments; yea eternall death in the world *Vse* 1.

to

to come; and seeing it infects heauen and earth with the poyson of it, how should wee hate and abhorre sinne, quake at it, be afraid to commit that which is the cause of all other euils: But alas! though sinne bee a fearefull euill; yea, the cause of all euill, yet we see men are not afraide of sinne, they quake not at it, they shun it not: Yea, they which doe feare fire and water, the plague and pestilence, yet dare be doing and tampering with sinne, as if there were no euill nor daunger in it: but if we be wise, let vs flye sin aboue all other euils whatsoever; and in so doing, if wee flye this euill of sinne, wee shall preuent many other iudgements and euils, which are the fruites of sinne.

In thy sight, or *before thine eyes*: As if *Dauid* should haue sayd, Oh Lord my God, though I did commit adultery neuer so closely, and caused *Vrias* secretly to be slaine; yet alas, I see all I did, was manifest before thine eyes, and could not be hidden from thy sight.

How-

Doctr. 1. Men sinne before God.

How soeuer men and women sinne neuer so closly and secretly, yet they sinne before the face of the Lord, euen in his eyes, and vnder his nose, the LORD standing by, and looking on them: Neither distant of place, nor secret corner, neyther darkenesse of the night, nor any deuice and shift of man whatsoeuer, is able to couer our sinnes from Gods eyes: there is no creature which is not manifest in his sight, but all things are naked and open before his eyes with whom wee haue to doe. It is true indeed, it is an easie matter to bleare the eyes of man, to sinne so closly and cunningly, that no man shall know it, in some secret corner, in some darke night, to steale, lye, commit adultery, but although al men and Angels be ignorant: Yet our most secrete euill and sinnes, are all naked vnto the Lords eyes. Psal. 139. Heb. 4. 13.

Vse 1.

Oh that all men could be perswaded of this Doctrine, that we euer sin in the Lords sight, when wee lye, steale, commit adultery, then doth the

the Lord sees vs, his fiery eyes behold vs, and the Lord euen then stands at our elbowes, and lookes vpon vs: How would this be a blessed meanes to bridle men, and to restraine them from many secret and hidden sinnes? What man durst be so bold and desperate to cut a purse, when hee sees the Iudges eye set on him and beholdeth him? And what man is so desperate, that durst steale, lye, commit adultery, if hee knew that the all-seeing and piercing eyes of Almighty GOD did behold him and looke on him? This doeth the Lord GOD tell the seuen Churches of *Asia*, in euery Epistle, *I knowe thy workes*: Oh, then let the remembrance of this make vs watchfull and wary to looke vnto all our wayes, to liue as euer in Gods presence.

Phil. 4. Reue. 3.

Vse 2. Here is matter of comfort and incouragement vnto the Children of GOD, for as the Lord sees and beholdeth al the euils and sinnes of men and woemen, to judge and to punish them: all is naked to his piercing and all-

all-seeing eyes: So likewise all our good deedes and vertues are knowne and seene of God, *I know thy workes*: all thou doest, both good and bad, I know all: Now then, if the Lord doe take knowledge of all our works, and sees them: yea, there is nothing we do, but it is manifest in his eyes: We know he is a bountiful God, and plentifully rewards all that loue and feare him: yea, hee will not leaue a cup of cold water without a reward: O then let vs proceede and abound in good workes, in knowledge, faith, repentance, patience, obedience, humility, zeale, loue, &c. for the Lord knowes and sees all, and will not let any one good worke goe vnrewarded.

Now followes the second part of the Verse, contayning a reason why the Prophet *Dauid* did thus acknowledge and confesse his sins, and humbled himselfe for them; namely, that by this meanes hee might cleare the Lord of all injustice and hard dealing in word or deede. As if hee should haue sayd: O Lord! I confesse, that seeing

seeing I haue so grieuously sinned against thee, and so fouly committed euil in thy sight; there is no cause why I should so much as accuse thee of the least cruelty, iniustice, or hard dealing with me, either in thy terrible threatnings by thy seruant *Nathan*, or thy righteous iudgement in taking away the child conceiued in adultery; for I acknowledge, that I haue deserued farre more grieuous plagues and punishments for this my vile and grieuous sinne: And therefore by this my confession, I doe cleare thee (O Lord) of all iniustice and cruell dealing, and condemne my selfe to bee worthy of farre more grieuous iudgements and punishments for my sinnes, as all the world may see and know that thou art most iust in all thy threatnings denounced against sinne; and most pure and righteous in all thy iudgements and fatherly chastisements.

That thou mayst be iust.

THat is, that thou maist be knowne iust in thy workes, and all the world

world may ſee and knowe that there is great and iuſt cauſe of thy threatnings againſt ſinne and ſinners. Now what theſe ſpeeches were, and the iudgements threatned againſt *David*, looke in the ſecond of *Samuel*, *Chapter* 12. *verſe* 10. Firſt, that the Sword ſhould neuer depart from his houſe, but one ſonne ſhould kill another: Secondly, that the childe conceiued in adultry, ſhould die: thirdly, that his owne ſonnes ſhould rebell againſt him: And laſtly, that his wiues ſhould be abuſed as hee had abuſed another mans.

Doct. 7. The Lord maks good vſe of our conſcience

Hence marke what vſe the Lord will make euen of an accuſing and guilty conſcience: namely, it ſhall be the Accuſer, Witneſſe and Iudge, to accuſe and condemne it ſelfe: But ſhall cleare the Lord of all iniuſtice or hard dealing, making way vnto the LORDS righteous iudgement. This wee may clearely behold in *Iudas*, *Matth. Chap.* 27. who readeth his owne ſentence of condemnaiton againſt himſelfe, ſaying; *I haue ſinned*

in

in betraying innocent blood. And for this purpose the LORD hath put into the soule of euery man, not onely a knowledg, whereby we can discerne betwixt that which is lawfull and good, from that which is euill, so farre as shall leaue all men without excuse: But also, that conscience can make application of that knowledge in all the actions of a mans life, approuing that which is good, and therein conceiueth matter of joy and comfort; or else condemning him for that which is euill, which will cause a fearefull horrour in soule, as wee see in *Caine*, *Genes.*4 Trembling in body, as in *Felix*, *Actes* 24.26 or else fearefull dreames and visions, as in *Baltezar*, *Dan.*5. And this we may heere clearely behold in *Dauid*. The force of whose conscience was such, as that it sought no starting holes to hide it selfe: but saith; *Against thee, against thee, haue I sinned, &c.* And withall, doeth cleare the LORD of iniustice and hard dealing towards him. If he should bring vp

en him and his house, all those fearefull iudgements, which by *Nathan* the Lords Prophet hee had threatned against him. 2 *Sam.* 12.

Vse. 1. From this wee learne, what an intollerable torment a wicked Conscience is, euen a Gibbet and a Racke to wound a man withall; and as a feareſull Hue and Crye, euery where ouer-taking him, giuing a man no rest, neyther night or day, but euery where, and in all places is euer dragging him before the Iudge. No sooner did *Paul* dispute of Iustice, temperance, and iudgments to come; but *Felix* trembled, *Actes* 24. No sooner had *Caine* slaine his righteous brother *Abel*, but his guilty conscience made his countenance to fall, *Gen.* 4. What maruaile is it then if the wicked would stifle and choke the noyse of their consciences? being so feareſull and terrible, but this they cannot doe. VVhich being so, oh! in the feare of God, let euery one take heed of sinne, for the motions thereof may well be compared to those locusts of

the bottomlesse pit, *Reuel.* 9. hauing faces like men, and their hayre like the haire of women, but a tayle like a Scorpion which stingeth to death: Oh! full little doeth many a poore soule thinke that, that sin which now seemeth to bee as light as a feather, should lye so heauy vpon their soules in the ende.

Vse 2. This teacheth vs moreouer, to be very carefull, that wee neglect not the checkes of Conscience, nor our owne hearts, reprooving vs of our wayes, for the time commeth apace, and thou knowest not how soone, when that conscience of thine which now doeth checke thee, shall iudge thee; and that heart of thine, which now doth reprooue thee, shall torment thee; and thou by it, shalt bee accused and conuicted, that thou hast beene a wilfull chooser of thine own destruction.

Agayne, in that the Prophet doth acknowledge, that if the Lord should bring vppon him, all those iudgements which hee before had threatned

ned by the Prophet *Nathan*; namely, 2 *Sam.* 12. *That the Sword ſhould neuer depart from his houſe, that the child conceiued in adultery ſhould die, that his ſonnes ſhould deflowre his Wiues, &c.* yet for all that, that God were moſt iuſt in his Iudgements, wee learne a ſecond point of Doctrine, that how ſoeuer the Lord reproueth vs for ſin, and ſeemes to threaten and thunder out his iudgements, as he did againſt *Dauid*, yet we are to confeſſe, that God is iuſt and righteous in his threatnings, that he doth not deale more ſeuerely with vs then our ſinnes deſerue. Thus *Dauid* did, though he was a King, yet hauing ſinned and committed euill in Gods ſight, when *Nathan* came and took him vp roundly for his ſinnes, hee acknowledged God dealt juſtly with him though he rebuked him ſharply and ſeuerely; ſo muſt wee knowe it is our duty, that when wee are reproued for our ſins, wee judge and thinke it is no more then wee houe deſerued. Old *Ely* when *Samuel* telleth him that God

Doct. 8. God is euer iuſt in his iudgements.

would destroy his sonnes, and take the high Priests office from him, because hee did not rule and gouerne his children, and correct them: Hee answeted; *It is the Lord, let him doe as it seemeth good in his owne eyes*, 1 *Sam.* 3. 18.

In like sort, *Mathew* 15. the *Cananitish* woman, though she were called a Dogge by our Sauiour, yet shee iustified him in his saying, *Truth Lord*, I am as thou hast sayd; but yet admit I bee a Dogge, then giue mee that which Dogges oftentimes haue, euen a crumme of thy mercy. Thus did *Hezechiah*, 3 *Reg.* 20. when the Prophet had threatned him, because of his pride, in shewing his treasures, he confesseth that God was iust, and might haue dealt yet more rigourously with him, saying: *The word of the Lord is good*: These examples doe shew what is the nature of true penitents; namely, to acknowledge that which from GODS word is most sharpely spoken, to bee most iust and true.

VVhere

VVhereas on the contrary we shal see hypocrites ready to censure God to deale too seuerely with them, as we may see, *Luke* 13. how that the wicked at the last will seeme to plead their case with God, saying, *Lord, hast thou not Preached in our streetes; and haue we not eate and drunke in thy company?* seeming thereby to haue such an interest into Christ, as that hee should deale vniustly with them, to condemne them. The like wee may see in *Caine. Gen. 4. My sinne* (sayth he) that is, my punishment, *is greater then I can beare*: So that we see, that as the godly man acknowledgeth GOD to be iust in all things, so the wicked man dare charge God to his face, that he is iniust if hee punish sin seuerely.

This sheweth of what spirit those men be of, who when they be sharply reprooued for their sinnes, swearing, drunkennesse, whooredome, couetousnesse, &c. they begin to murmur and grudge, to finde fault with the Ministers of God that they be too *Vse* 1.

hot, and too earneſt, too ſharpe and ſeuere, they would be more mildly dealt withall, they cannot abide theſe hot fellowes, that be all of the ſpirit, they would bee handled nicely and gently. But we ſee *Dauid*, a King, acknowledgeth God to be iuſt, and to deale juſtly with him: But theſe men are like vnto *Ahab*, hee hated *Michaiah*, and why? becauſe he neuer propheſieth good vnto him, but euer told him of Gods iudgements, and therefore hee could not away with him: But let vs know that it is a bad property, and a ſigne of a moſt lewd and graceleſſe heart, *Thou hateſt to be reformed.* The vileſt *Atheiſt* in the World may bee content to heare the Goſpel, but let vs know that we muſt be content to heare of GODS iudgments: *Herod* could be content to heare *Iohn* Baptiſt gaidly, vntill hee came to touch his beloued ſinne, which was a ſigne he had a naughty heart. But *David* could with the righteous might ſmite him friendly, and reproue him, for ſuch ſmiting ſhould

1 Reg. 22. 8

Pſalm. 50.

Eſay 58 1.
Mat. 6. 10.

Pſa. 141. 5.

should be good for him, *Psalme* 141. *verse* 5.

Let vs learne by *Dauids* example quietly and patiently to heare of our sinnes, and to heare GODS iudgements denounced against them: And let vs deeme it a singular fauour of GOD, if the Lord sent some godly *Nathan* to tell vs of our sinnes, and to thunder out GODS iudgements agaynst them; it is a signe the Lord loueth vs, and would not haue vs to perish: And therefore let vs bee so far from murmuring or disliking the LORDS Ministers, for telling vs of our sinnes, that we should rather loue them and like them; yea, *Dauid* loued *Nathan* aboue all other men, because that hee was a meanes to reclayme him, and bring him home againe by true Repentance: And so it is with all GODS children, that those faithfull Ministers of the Word, which haue beene the meanes to humble them, and cast them downe for their sinnes of all other they loue them, and make much of them.

Vse 2. Faith-full Ministers a token of Gods loue

Psal. 141. 5

Vse 3. God speaketh by his Ministers.

Seeing when *Nathan* reprooued *Dauid*, hee acknowledgeth it to be the Lords rebuking of him, it must admonish all men to listen vnto the word of GOD in the mouth of his ministers, as though the Lord himself should speake vnto them: For they stand in his stead, and whatsoeuer they speake in the name of the Lord, it is as much as if the Lord should speake from Heauen, and therefore Christ sayth; *Hee that heareth you heareth mee*; Luk. 10.16 *And hee that despiseth you despiseth me: And hee that despiseth me, despiseth him that sent mee*: And therefore let vs take to heart the iudgements of GOD threatned by his Ministers: Let vs make a good vse of them; and let vs assure our selues that vnlesse wee doe repent, they will seize vpon vs; and therefore let all vngodly men take heede how they reuile GODS Ministers, when they deale soundly and roundly, sincerely and sharpely for sinne, for thou striuest not with man, but with GOD.

And

And pure when thou Iudgest.

THAT is, that thou mayest bee knowne to bee pure and free from all crüelty and iniustice in thy iudgements when thou doest chasten man for sinne: wee must needes acknowledge that thou art iust, and doest neuer deale so hardly with vs as wee deserue.

For himselfe hee confesseth, that GOD is most iust: That howsoeuer the Lord might bring vppon him all those iudgements, which hee had threatned by his holy Prophet against him, *viz.* That euill should be raysed against him out of his owne house: That the Sword should be sent against it: that his wiues should be openly defiled: That the childe borne in adultery, should dye: Yet though all those things should come vppon him and his house, the Lord should still bee free from crueltie and iniustice. *Vse 2.*

By this example of *Dauid* we may learne

God is euer iust in his iudgements.

learne to free the LORD from all cruell, hard, and vnjust dealing: that although the Lord bring vppon vs many and grieuous judgments sicknesse, pouerty, imprisonment, plague, famine, sword, pestilence, &c. yet let vs take it so to heart, that euer we do acknowledge GOD is free from all

Deut. 9.5. 6,7.

cruell and vnjust dealing. A most liuely example of this we haue in the people of the Iewes, whom the Lord had grieuously afflicted for the contempt of his Word, and despising his Prophet, sent them into great Captiuity: Now, beeing there, they do not complayne of any vnjust dealing of God toward them; but confesse rather, *That it was his endlesse mercy that we were not consumed, because his compassion failes not:* the like example

Lam. 3. 22.

wee haue in *Iob*, who neuer charged

Iob 1. 22.

God of any vnjust dealing? And to the same purpose speakes the Church *Micah* 7. 9. *I will beare the wrath of the Lord, because I haue sinned against him.*

Vse 1.

Hence wee are taught, whatsoeuer

uer crosse or iudgement the Lord
hall lay vppon vs, to vndergoe the
ame without murmurring or repi-
ing against GOD; for in all these
hings God is most righteous, and
ayeth nothing on vs, which we haue
ot deserued. Let vs therefore learne
with *Dauid*, to be dumbe and silent
nder the hand of God, whatsoeuer
e suffer, because God hath done it,
nd wee haue deserued it. But alas!
ow farre is this from those men, who
hen they are crossed, are ready to
reake into cursing, and swearing, &c.
rat the least fret, and reping against
od, as if he had done them wrong
punishing them.

This condemnes that great impa- *Vse 2.*
iency of many a one, that when the
ord doth exercise them by sicknes,
y pouerty, by crosses in Wife or
ildren, &c. are ready to murmurre
d complaine that the Lord dea-
th hardly with them, so that they
are reason and dispute with GOD:
his was *Iobs* case in his extremity,
e forgat himselfe, and spake foo-
lishly,

liſhly: nay rather let vs with *Dauid*, confeſſe and acknowledge that it is the iuſt hand of God, and that hee doth vs no wrong although hee ſend many and long afflictions vppon vs, let vs confeſſe it is his mercy that he ſend no more; yea, let vs acknowledge that wee are worthy ten thouſend times to periſh for our ſins, and to bee damned eternally: And if the Lord ſhould for euer condemne vs, yet he ſhould be iuſt.

Iob. 13. 15. Dan. 9.

Vſe 2. This condemnes all thoſe proud ſpirits, who dare charge the Lord of great cruelty and hardneſſe, if hee ſhould reiect the greateſt part of mankind, and damne them for their ſinnes: they thinke it ſtands not with GODS mercy ſo doe; but as the Apoſtle *Paul in the eleuenth Chapter to the Romanes*, ſayth, *What art thou (ô man) that dareſt diſpute with God?* Yea, it is therefore moſt iuſt, becauſe GOD willeth it: For his will is the rule of Iuſtice: And therefore any thing is iuſt, becauſe hee wils it; and therefore let vs not only in our own

Note.

parti

particular crosses and calamities acknowledge God to be iust, but also in the matter of reprobation and reiection; let vs acknowledge Almighty God to bee most iust and righteous, let God be true, and euery man a lyer.

Seeing the Lord is so pure and iust, free from all cruel and hard dealing in word or deed: let vs labour to be like vnto him, let vs be iust in our words, and iust in our deedes, shun all vniust, cruell and mercilesse dealing to our brethren; take heede of lying, deceiuing, of vniust and cruell dealing in buying and selling: Let vs imitate God our heauenly Father: *Be yee holy, as he is holy:* Iust, righteous, pure as he is pure: For if we shall be eyther vniust vnrighteous, impure, giuen to cruelty, hard and mercilesse dealing, we shall be most vnlike to God, and the most like the Diuell, who is a lyer, and the Father of lyes, a murtherer, and a cruell blood-shedder from the beginning. *Vse 3.*

VERSE

VERSE V.

5 *Behold, I was borne in iniquity, and in sinne hath my mother conceiued mee.*

DAVID confesseth his originall sin, as the fountayne of all sinnes.

IN this Verse, and the next that followeth, the Prophet amplifieth the confession of his sinnes. First, from the Originall and fountayne of the same; namely, his naturall sin wherein he was conceiued and borne: Secondly, from the most holy and pure nature, in which God had created him: against which hee sets his owne corrupt and defiled nature: Thirdly, by that knowledge where-with the Lord had indued him, because God had powred into his heart, and made knowne vnto him his will, by his Word, more then to many others, and made him capable of the heauenly and sauing knowledge of his will.

Behold

Behold.

THis word doth not alwaies note some strange thing, but sometimes pointeth out some special thing worthy to be marked, and that ought to be learned of all men. The meaning of the words.

I was borne in iniquity.

AS if he should haue said; O Lord I confesse, that I was not only defiled with sinne, when I committed that foule sinne of adultery; but euen so soone as euer I came into the world, and saw the light of the Sunne, I was polluted with sinne, from the top to the toe.

And in sinne hath my mother conceiued me.

THat is, not onely when I first came into the world, but euen so

so soone as I was inclosed and conceiued in my mothers wombe, euen then was I stained in soule and body with sinne: So that the Prophet *Dauid* speaketh heere of that originall sinne wherein hee was both bred and borne, and wherein hee was defiled both in soule and in body: And this originall sinne it was the roote and spawne of his other sinnes.

Behold.

The necessity of this Doctrine of originall sin.

THis word sheweth that this Doctrine of originall sinne is a poynt necessary to bee knowne and learned of all men, and such a point as none should be ignorant of: because a man can neuer throughly know his misery, till hee come to knowe euen his originall sinne wherein hee was both bred and borne, to know that by nature, euen so soone as wee are borne yea conceiued in the womba, wee be but a lumpe and masse of sin, and by nature the children of wrath.

Ephes. 2. 3.

And

And this is true of all (without exception) high and low rich and poore, noble or simple; for thus doeth *Dauid* confesse of himselfe; *I was borne in iniquity, and in sinne hath my mother conceiued me*. I in sinne, then in Gods wrath, and in danger of eternall condemnation: If any aske how can this bee? I answere, Euery man is guilty of *Adams* great sinne, and allso tainted originally with all corruption, with a proneneſſe vnto all sinne: therefore it followeth in Equitie and Iuſtice, that euery man is borne vnder the wrath and curſe of GOD.

And yet (alaſſe) how few know this point of Doctrine, concerning originall sinne, not one of a hundred. O then let vs labour to know in what blessed estate we were at first created: and wherein, how we be defiled and stained by the fall of *Adam*, and now by nature are but a very maſſe of sinne and all vncleaneneſſe, that so we may labour to recouer that former estate againe.

Gen. 8. 12. Iob 41. 4. Iohn. 3. 6.

Doctr. 1. what need we haue to looke into our nature

Seeing *Dauid* repenting of his actuall sinne of Adultery and Murther, doth come to finde out the roote and spawne of it, his originall sinne, and corruption of Nature: we learne that a man doeth neuer truely repent of any one sinne, vnlesse withall hee come to finde out other sinnes where of he is guilty, yea till he can descend to the very fountaine and mother sin, namely, corruption of nature, and originall sinne: that is, that pollution of Soule and Body, wherein wee are bred and borne: for heere *Dauid* doth not speake of some one or two sinnes, but hee confesseth now that hee is euen a masse of sinne, and a lumpe of all vncleanesse, and from toppe to toe is defiled with sinne. Euen so no man doeth truely repent till hee can acknowledge that hee is borne in sinne, yea as it were a lumpe and masse of all vncleanesse. and euery particular sinne we fall into, should put vs in minde of this naturall pollution, that wee are nothing else but a very masse of sinne, and that by nature there is

Ephes 2. Iohn 3.6.

in

in vs nothing that good is, but sinne and corruption.

And as it was in *David* when he repented of his Adultery, he comes to other sinnes, euen to the root and spawne of all: So it is in euery true Repentant sinner; he that is wounded for one sinne, and repents of that truly, hee repents of all, hee is humbled for all his sinnes, and in the end comes with *David*, to see that hee is but a lumpe of sinne, and masse of all pollution.

When *David* doth confesse heere, that hee was euen conceiued in sinne, that is, so soone as euer he was inclosed in his mothers wombe, hee was polluted with sinne and naturall corruption: We see that no man by nature is borne the childe of God, but by nature wee are all the children of wrath; yea, we are by nature a lumpe of sinne, a masse of all vncleanesse, and corruption: Our mindes full of blindnesse, our wils of disobedience, our affections full of naughtinesse and vntowardnesse, yea, by original

Doct. 2. By nature no man is borne the Childe of God.

Ep. 1. 2. 23. Gene. 8. 21 Iohn 3. 6. Iohn 14. Gene. 5. 3.

sinne wee are guilty of the wrath of GOD, and in danger of Hell and damnation, and worthy to perish for euer.

Yea, by nature there is no difference betweene the Elect and the Reprobate, neyther in outward or inward disposition, till God make it by grace. *Paul* as bloody a persecutor as euer was *Domitian* or *Iulian*: *Zacheus* as vnconscionable and couetous a worlding, as was that rich Glutton damned in Hell, *Luke* 16. *Luke* 19. Yea, all men are alike by Nature, before Grace make a difference.

Vse 1. Seeing all men by nature are the Children of wrath, and Heires of GODS vengeance, in danger to be damned, and worthy to perish eternally in hell fire for euer: Then he that dyeth in the state of Nature cannot bee saued, and come to life eternall, but liuing and dying a naturall man, but must needes bee damned, and die eternally, *Except a man be borne anew, hee cannot see the Kingdome of God.*

Ioh. 3. Luk. 13. 5.

Againe,

Againe, *Except yee repent, ye shall all perish*: And therefore so long as wee continue in the state of nature, beeing conceiued and borne in sinne, wee are in a most miserable and damnable estate.

For the poyson of our nature is the same in vs, that is in the wicked: And by nature wee are prone to all manner of sin; and howsoeuer by the speciall mercy of God wee haue escaped many horrible and grieuous sins, which wee finde that the wicked of God of haue fallen into: It is not for that wee are of purer nature then they (for it is alike with the Reprobate) but because the poysoned corruption thereof hath not yet discouered it selfe in vs, which wee haue just cause euery day to feare.

Oh then let vs labour to get out of this cursed state of nature, and get into the state of grace, to bee borne anew, to become new Creatures in Christ Iesus, to repent, to seeke to Iesus Christ for mercy: For if we liue and dye in the state of nature, it is im-

possible wee should bee saued: And therefore the state of all carnall men and women, which are meerely naturall, howsoeuer ciuill honest, is a feare-full state and condition; for all this while they do nothing but sinne, all the actions of a naturall man bee so many sinnes vnto him, as prayer, hearing the VVord, receiuing the Sacraments, and the like; for before any of these sacrifices can bee accepted of God, their persons must first bee approoued.

Genesis 4.

Vse 2. Seeing that all of vs be conceiued in sinne, and stayned with originall vncleanesse: And therefore are not onely subiect to the curse of God, but euen polluted in soule and body, blind in our mindes, rebellious in our wills and affections. Then those men who stands vpon their owne wit, and wisedome, and care not for the word of God Preached, shewe that they be in a miserable case: All the knowledge, wit, and strength of nature, cannot bring a man to heauen and to life eternall; and the reason is, *The*

naturall

natural man perceiueth not the things that are of God. Againe, *when as the world could not knowe God, in the wisedome of God it pleaseth God by the foolishnesse of preaching, to saue them that beleeue:* and therefore let vs renounce our selues, our naturall wisedome strength, and goodnesse, and become fooles in our selues, that we may bee wise in GOD, abhorre our selues and our owne goodnesse, and labour to be found righteous in Christs righteousnesse. *Paul* confesseth, *That in me there dwelleth no good thing:* we cannot thinke a good thought much lesse doe any good till wee bee illuminated by the word and Spirit inlightned, and sanctified.

1 Cor. 1. 10
1 Cor. 1. 21
Rom 8. 8.
Gen. 8. 21.
Rom. 7. 8.

Vse 3. Then wee see that Doctrine of the Papists, that man hath naturally free-will, and by vertue of that, can doe some good to please GOD and can keepe the Law, and merite life eternall, that is most false: for all men bee conceiued in sinne, starke dead in sinne, haue no power to will good things, but are prone to all euill

euill and corruption. Man hath no free-will in any thing that is good, and leadeth to life eternall; but all to euill.

And in sinne hath my mother conceiued mee.

HEreby wee may note the greatnesse of *Adams* fall and the sinne of our first Parents; who did not onely bring the curse of GOD vpon themselues, but vpon all their posteritie, and did not onely defile themselues, but all that should come of them; for *Adam* did not fall as a priuate man, but as the maine roote and stocke of all mankinde, and wee all fell in him, because we were all in his loynes. And therefore seeing such is the greatnesse of *Adams* fall, wee ought to be humbled for it, and daily to bewaile it: because if hee had not sinned, then wee should not haue beene conceiued in sinne, nor lost the Image of GOD, wherein wee were at first created in holinesse and righ-

righte ouſneſſe: and withall, wee muſt labour to bee renewed daily, and to haue the Image of Almighty God reſtored, by dying to ſinne, and liuing to righteouſneſſe; that wee may bee holy, as God is holy, and righteous as God is righteous.

Doctr. 3. God ly parents beget ſinfull children.

We ſee that Parents, though they bee holy, and ſuch as beleeue, yet they beget children in ſinne and vncleanneſſe, and doe conuey originall ſinne vnto their children; they warme them with vncleane blood; and ſo by that meanes doe make them children of wrath, and heire of GODS anger, and in ſtate of damnation: For beleeuing Parents beget not beleeuing children, but children like vnto themſelues as they be ſinfull men and weemen; *Adam begot a childe in his owne likeneſſe*: That is, a ſinfull man like himſelfe. Gen. 5. 3.

Now we knowe that GODS Image was defaced in *Adam*, he begat a ſonne, therefore corrupt, according to his owne corrupt Image, as *Iob* ſpeaketh, *Iob* 14. 4. *who can bring a cleane*

cleane thing out of that which is vncleane? And this is the reason *Gen.* 4. 3 That the corrupt nature of *Caine* led him to that for the which hee had no example: And this is true of all men else, though they might neuer see any thing that were euill, yet of themselues, and of their owne disposition they would doe euill, being by nature men haled thereunto.

Vse 1. Parents duety.

Well, seeing parents now by the fall of *Adam*, get sinfull children, and they bee bred and borne in sinne, and they bee meanes to beget them, and to bring them into the World, and to conueigh originall sinne vnto them, and make them in a fearefull and damnable estate. O how should Parents labour to bring them out of the state of Nature and Damnation, into Grace and Saluation? If thou shouldest doe any thing to bring thy childe into daunger of death, how would it grieue thee, that thou by thy folly shouldest bring thy childe to vntimely death: How much more bringeth them in daunger of eternall death,

Note this well.

death: And therefore pitty thy poore childe, seeke to make him the childe of God, vse all good meanes to haue him made the childe of God: repent thy selfe, pray for him, admonish him, bring him to the Word and publicke meanes, call vpon him to repent, to beg the pardon of his sinnes, to feare God; giue him good example, lest for want of this, thou doe thrust his poore soule into Hell: Oh how can Parents bee too carefull for their children, seeing they haue beene the meanes to bring them into this woefull estate.

Seeing that *Dauid* doth acknowledge his naturall corruption, to this ende, euen to aggrauate the grieuousnesse of his sinne, and not to lessen it, or to excuse himselfe; but rather to confesse, that hee was nothing else but a masse of sinne, and all pollution: This shewes of what spirit those prophane beasts be, who being told of their filthy sinnes of adultery, whoredome, and vncleannesse: by and by they answere. Why what should *Vse 2.*

should we do; we are but flesh and blood, and wee see it is our nature to sinne? and so thinke by one sinne to excuse another, and by one debt to pay another. Tell men of their vnbridled and vnruly affection, couetousnesse, anger, &c. And what is their answere? It is their nature to doe so: Which is all one as to goe about to pay one debt with another: And thus they go about to hide their sinnes: We see *Dauid* sought no such starting-holes, but rather confesseth hee is a masse of sinne, and that he is euery way worthy to perish for his sinne, and in danger to bee damned: And therefore let vs take heede that wee doe not so confesse our naturall corruption, as to make it a boulster to vphold vs in our sinnes; but rather bee humbled for it, that our nature is so miserably polluted, and labour to haue it reformed and renewed.

Vse 3. And last of all, this may serue to reproue the extreame folly of those that stand so much of their pedigree,

as though they were not made of common moulde, but euen from the consideration of the greatnesse of their parentage, beare themselues aloofe, thinking none to bee their equalls; as though true Nobility stood on this, that man descends of man.

But let not such stand so much vpon the honour of their birth, or greatnesse of their Ancestors, as though in these things alone they were happy. But let them labour withall, to bee the sonnes of GOD by regeneration. This is indeede the ornament of their blood, and the finest flower in their Garland. And though a man bee neuer so Noble, or great in estate, yet if he bee not a Repentant sinner; and such a one as is truely humble before GOD, hee is base and vile, and his Nobility stinkes in the Nostrills of GOD.

VERSE

Verse. VI.

6 *Behold, thou lovest truth in the inward affections; therefore hast thou taught me wisedome in the secret of my heart.*

IN the former Verse *David* had set out the grievousnesse of his sinne, by that, that he was even conceived in sinne, and even from the cradle was worthy to perish, and to be damned. In this 6th. Verse the Prophet *David* proceedeth to set out the grievousnesse of his sin by another Argument, taken from the most pure nature of Almighty GOD, who being most just and holy, and most pure, can delight in nothing but in that which is pure and holy: But he confesseth that by his sinnes hee had defiled himself both in soule and body, so as hee was not worthy to appeare in the presence of Almighty GOD.

Behold

Behold thou louest.

As if he should haue said, O Lord my GOD, thou art a most holy GOD, and canst abide no vncleane thing. But I, euen *Dauid*, once a man after thy owne heart, sanctified by thy holy Spirit, haue marred all, and with filthy vncleannesse and adultery as also murther and shedding of innocent bloud, haue defiled and stained my selfe both body and soule: so as I am now cleane out of order, and so foule that I am not worthy to come into thy presence, so as instead of that inward puritie and sinceritie, and that vprightnesse both in soule and body, I haue brought out most vgly and curled fruites of sin and vncleannesse. Thus doth he still lay open his misery, and aggrauateth his sinne before the LORD. The meaning of the words.

Seeing that *Dauid* doeth aggrauate his sinne, be weighing the most pure and holy nature of GOD that can

Doctr. 1. True knowledge of God, works true humility.

can abide no imparitie or vncleanenesse. Hence we learne that a man or Woman shall neuer sufficiently enough knowe themselues and their owne misery, till such time as they looke vp vnto the most holy and pure nature of GOD. All the while we measure our selues by our selues, looke vpon our owne goodnesse, wisdome, knowledge, vprightnesse, wee thinke highly of our selues; but if we once lift vp our eyes to the most holy and pure nature of GOD; and withall, consider how we are swarued from it, and bee defiled with sin; Oh then we begin to pull downe our Peacockes feathers, and to humble our selues in the sight of God. *Iob* hee had a long time stood vppon his owne goodnesse and vertue, but after the Lord opened his eyes to see the most pure and holy nature of God, and his owne vilenesse, he cryeth out; *Oh Lord, thou I knowe canst doe all things, no thought is hid from thee; I haue spoken things I knew not, I haue heard of thee by the hearing of the eare,*

Iob. 42. 1. 2. &c.

but

but now mine eye seeth thee: Therefore I abhorre my selfe, and repent in dust and ashes. Paul saith of himselfe, *Before the Commaundement came, I was aliue*: Rom. 7. A jolly fellow, thought well of himselfe, but when the Commandement came, and he had got the knowledge of God; namely, that he was a holy and iust GOD, then was he dead. The people of Israel thought it an easier matter to serue the Lord, and were forward; but *Ioshua* aduiseth them to take heed, for saith he, *The Lord is a holy God, a Iealous God, and will not pardon your sinnes and iniquities*: So that by all these it appeareth, that the knowledg of GOD; as hee is a holy, pure, and righteous GOD, is a speciall meanes to humble vs, and to make vs know our selues, and our misery, and therefore doth the Prophet *Dauid* perfixe before it this note of attention; *Behold*, marke, consider it well. Ioſ 13.19.

Vse 1. What is the reason that sinfull and miserable men dare bee so bold to stand vpon their owne goodnesse and

worthinesse, when they come into
Luk 18.14 Gods presence, like the proud Pha-
risie? Because they doe not consider
with whom they haue to deale; with
GOD who is most pure, and loueth
purity, and can abide no impuritie.
Oh if men would looke vp into the
holy and most pure nature of God, it
would bee a speciall meanes to hum-
ble them, and to plucke downe their
pride: Then they should see and ac-
knowledge, that they are but dust
Gene 17. and ashes, as *Abraham*, pleading
with GOD, confesseth and humbles
himselfe: Then they would come
with more reuerence then feare, and
confesse themselues vile and misera-
ble Creatures. Oh then let vs thinke
vpon this with *Dauid, Iob, Abraham*,
when wee come into Gods presence
to humble vs, that wee may come
with great preparation, and looke
vnto our feete and affections, that we
may remember wee come not into
the presence of an earthly King, but
of the euer-liuing God, as that we
thereby bee not brought to conceit

too

too well of our ſelues, as many men doe in theſe dayes.

Thou loueſt Truth in the inward affection.

HEnce marke, that a ſound vpright, and ſincere heart, is that the LORD loueth well, and taketh delight in, and without this, all that wee doe is loathſome and abbominable. This honeſt and good heart our Sauiour CHRIST commendeth in *Nathaniel*; *Behold a true Iſraelite, in whom is no guile*: This true Iſraelite, this vpright heart, the Lord loueth it, and the Lord delighteth in it: *And the good ground are thoſe which with an honeſt and good heart, heare the Word, and bring forth fruite with patience.* Iohn 1.47. Luke 8.15.

Vſe 1. This ſerueth to cut the combe of all Hypocrites and diſſemblers, who thinke God will be pleaſed with outward ſhewes and colours, although they bee rotten at the kore like Ap-

ples of *Sodome*: The LORD sheweth his dislike of these naughty and dissembling hearts, *This people come neare mee with their lips, and honour me with their mouthes, but their hearts are farre from me.* So the Lord telleth the Iewes; *They did but dissemble with him in their hearts, when you sent me vnto the Lord to pray for you, and that you would do his will and his word, but now you will doe nothing but the cleane contrary, euen after your own lusts.* And amongst vs in these dayes, there are many Hypocrites and Dissemblers, paynted Tombes, gay without, making fayre shewes, and goodly colours, but their hearts are rotten at the kore, they are but counterfeite Christians, and GOD abhorreth them, and hath no liking of them: For as hee loueth trueth, and soundnesse of the heart, so hee hateth and abhorreth all Hypocrisie. Let all such looke vppon the fearefull hand of the Lord on *Ananias* and *Saphyra*, who because they would seeme to bee religious, and some-what forward to sell

Esay 29.13

Ier. 42.20.

Acts 5.

sell their land, and giue to the poore; becauſe their heart was not ſound and vpright, but they diſſembled, therefore the Lord ſmote them both dead. And to ſhew how the LORD hateth all hypocrites and diſſemblers, CHRIST in the foure and twenty *Chapter* of the Goſpell of Saint *Mathew*, and the one and fifty *verſe*, ſayth, *All vile ſinners ſhall haue their portions with hypocrites*, becauſe of all men, Hypocrites ſhall haue the greateſt meaſure of torment and condemnation.

Seeing that the Lord loueth and delighteth in truth, and ſincerity of the minde and affection let vs bee carefull all our dayes to get a ſound and vpright heart, voyde of all Hypocriſie and diſſimulation, ſo as in all things wee finde our heart ſound and ſincere, in all the duties of the worſhip of God, in ſpeaking, hearing, praying; yea in all things: Now this vprightneſſe and ſoundnes of the heart will appeare, as by many other things, ſo by this, when a man is *Vſe 2.*

carefull to please God, and to shunne sinne in priuate as in publicke, in secret as abroad: And making Conscience of sinne, although no man nor Angell could accuse him of it; then it is a signe his heart is sound and vpright. But if thou finde that in secret thou darest commit those sins which thou wouldest bee loath to commit abroad in the sight and view of others, it is a signe his heart is not vpright with God. Oh then let vs labour to get this honest and good heart, this soundnesse and sincerity of our affections, this is truth in the *inward affections*, which will bring peace vnto our soules, and make all we doe acceptable, when our heart is purified by faith. When the Lord describes a blessed man, he shewes who it is: *Euen in whose spirit there is no guile*; and whatsoeuer a man doth, though neuer so excellent and glorious in the eyes of a man, though a man could speake with the tongue of Men and Angels, and could pray neuer so excellent for words or matter: Yet if the

Acts 15.9.

Psalm 3.2.

heart

heart be not ſound, but hollow, and full of hypocriſie, all is not worth a button: whereas if the heart be ſincere and ſound, purified by faith in CHRIST, though men haue many wants and weakeneſſes, the LORD GOD regardeth the trueth of the heart.

Laſt of all, obſerue hence what a ſingular fauour and grace of GOD it is, when we haue ſound and ſanctified hearts, ſincere and vpright with GOD voyde of hypocriſie and diſſimulation. It is that the Lord ſo highly eſteemes of, that he wiſheth moſt earneſtly for it, *Deuteronomy* 5.29. *Oh that there were this heart in them.* And the prophet *Dauid* ſaith heere, that the Lord doeth loue truth *in the inward Affection*; and againe, *Prouerbs* 11.20. *They that be of a froward heart are abhominable to the Lord*; but they that bee vpright in heart are his delight. This vpright heart is in none but thoſe that bee truely regenerate, which haue truely repented of their ſinnes, and beleeue in Chriſt Ieſus,

Doctr. 2. A ſanctified heart a great bleſſing of God.

Actes 15.9. Becauſe faith alone doth purifie the heart: and therefore thoſe that doe not beleeue and repent, cannot haue this pure heart: And it is ſuch an heart as hath no purpoſe to liue in any knowne ſinne whatſoeuer, but a deſire and carefull indeuour to performe obedience to euery one of the Commandements.

Vſe. Well, ſeeing that the Lord GOD ſo highly commendeth an honeſt heart, and ſo earneſtly deſireth and wiſheth it, Oh how ſhould wee labour for it, to haue a ſound heart purified by faith in Chriſt Ieſus, to carry no purpoſe to ſinne in any thing, but in all things to pleaſe him, and to doe his will: and therefore againe and againe I ſay, let vs looke to our hearts that they be ſound, and that as wee profeſſe our ſelues to bee Chriſtians in ſhew, ſo we may prooue our ſelues Chriſtians in the ſight of God: That he may approue of vs in that we haue ſound hearts to walke with our God, and purpoſe in all things to doe his will, *Iohn* 1:48. It is no ſmall commendations

mendations that Christ giues of *Nathanael*, that hee was a true Israelite in whom was no guile: And nothing indeed doeth more distinguish a true Christian from a counterfeit, but this truth and sincerity of heart, *Esau Gen* 27. can mourne like *Ezechias*: And *Ahab* can put on sackcloth, 1. *Reg.* 21 And *Saul* as well as *Dauid* can say, I *haue sinned*, but there hearts were full of *Hypocrisie*, farre from sincerity before God.

Seeing GOD loueth trueth in the inward affection: wee learne, where trueth doeth not raigne, sinne doeth raigne, which is but a lying vanitie: And all those that haue beene in loue with it, in the end haue found the same to be true. *Achan* through his couetous desire, thought to enrich himselfe by the wedge of gold, and the Babilonish garment which hee had purloyned contrary to the Commaundement of God; but it fell out to his owne destruction. *Ahab* rose vp and tooke possession of *Nabaoths* Vineyard, but withall, he purchased the

Doctr. 3. Sin is but a lying vanity.

Iosua 7. 25

1. Reg. 21

the wrath of God, the destruction of himselfe, and the ruine of his whole house. The like may be saide of *Iudas*, who through his couetous desire was led to betray his Maister, but how hee digested the same in the end, the Euangelist declareth; when hee saw that CHRIST was condemned, he brought againe the thirty peeces of Siluer to the high Priests and Elders, saying, *I haue sinned betraying the innocent blood*; and this shall all men one day be sure to finde, that the perishing pleasures of sinne shall haue sorrow in the end: that if they haue not truth in the inward affections of the heart, there must needs raigne sinne, and sinne is but a lying vanity, and will deceiue them in the end.

Mat. 27.4.

Indeed all sinne to a naturall man is delightfull and pleasant, he findeth it sweete to his taste; but it is as sweete meate that hath poyson mingled with it: That howsoeuer it is sweete in the taste, yet in the end it bringeth death; So is it with sinne, it doeth delight in the committing thereof, but in

Heb. 3.3.

in the end it turneth to the deſtruction of the whole man.

Heere then we may ſee the woſull fruit of ſin, which naturall men make their chiefe happineſſe and felicity. They may indeede delight for a time, and pleaſe the carnall deſires of naturall men: But oh alas! they bring an heauy accompt and reckoning in the end. So that we may ſay to all naturall and carnall men, whoſe portion is in this life, as *Abner* ſayd in an other caſe; *Knoweſt not thou that it will be bitterneſſe in the latter end?* This wee may ſee in *Caine*, in *Eſau*, in *Ahab*, in *Iudas*, &c. That hauing taſted of the bread of deceit, haue had their *mouthes filled with the grauell in the end.* For the Motions of ſinne are like thoſe Locuſts of the bottomleſſe pit; hauing faces like men, and their hayre like the hayre of women, but a taile like a Scorpion which ſtingeth to Death.

Vſe 1.

2 Sam. 2. 26

Reuel. 9.

Wee learne hence what muſt be the Chriſtian practiſe of a godly man; namely, to walke plainely and ſincerely

Vſe 2.

cerely to be a true *Israelite* indeed, in whom is no guile. This is that which *Salomon* teacheth, *Hee that walketh vprightly, walketh boldly, but hee that perverteth his wayes, shall bee knowne.* Prou. 10. 9. Oh it is a gracious thing for a man, in all things to labour to keep faith and a good conscience: Such a man may assure himselfe that the Lord loueth him: *For hee loueth trueth in the inward affections*: But such as commit wicked deeds without care or conscience, shall bee sure to feele the smart in the end.

Therefore hast thou taught me wisdome in the secret of my heart.

DAVIDS sinne haynous, and why?

IN this last place the Prophet *Dauid* aggrauateth his sinne by that knowledge which God in mercy had bestowed vppon him; namely, that God had taught him heauenly wisedome by the Law of GOD, whereby hee knew very well what GOD required at his hands, and how hee ought

ought to ſerue and worſhip GOD: Nay, that hee had taught him wiſedome, not after a common maner, but euen by his Holy Spirit had taught him wiſedome in the ſecret of his heart, in a ſpeciall manner, reuealing his will vnto him: And therefore hee confeſſeth that his ſinne was the more haynous and grieuous; for if he had neuer beene ſanctified, nor truely called; if hee had beene ignorant and blind in the word of GOD, though it could not excuſe him, yet his ſinne had not beene ſo great: But ſeeing hee, who had made ſo good proceeding in the ſeruice and VVorſhip of God, who had taught others, who was ſo enlightned by the Spirit, and beene taught in a ſpeciall manner, agaynſt knowledge, agaynſt Conſcience, and ſo fowly ſinned agaynſt GOD; this highly encreaſeth and aggrauateth his ſinne.

Becauſe God had taught him wiſedome ſecretly.

Hence then learne that it is a fearefull and very dangerous ſinnes for any man or Woman to ſinne agaynſt the knowne truth of the Word, and Law of

Doctr. 4. A fearefull thing to ſin agaynſt knowledg.

of GOD, against knowledge and Conscience, when as wee haue not onely knowne the will and Word of GOD, but beleeue it, beene enlightned by the Spirit, and beeing taught of GOD in our inward affections; then against all these meanes to sinne and to commit iniquity against knowledge and conscience, it is a most dangerous thing: This may heere appeare in *Dauid*, who was grieuously wounded for this sinne aboue all other, and felt the smart of it to humble him all the dayes of his life. So *Peters* denial of Christ, *Luke Chapt.* 23. though it was of feare, yet being against knowledge and also conscience: Oh! it caused him to weepe bitterly. And indeed sinnes of knowledge, and against Conscience, are done with some presumption against GOD. And therefore if euer a man be touched for them, they will wound deepe, and cause teares to follow.

Luke 23.

Vse 1. Seeing it is so fearefull and dangerous to sinne against knowledge and consci-

conſcience, becauſe thereby we doe what lieth in vs to quench the Spirit, to wound our conſciences, and it is a great ſtep vnto the ſinne againſt the holy Ghoſt: Oh then let vs in the feare of God take heed wee neuer giue that liberty to our owne luſts, and liking, as to ſinne againſt knowledg and conſcience. If the Diuell tempt thee to any ſinne which thou knoweſt is condemned in the word of GOD, as ſwearing, lying, ſtealing, murther, adultery, &c. and thy conſcience telleth thee of it, and checkes thee for it, doe not commit it though thou mighteſt gaine a Kingdome by it: for that which followeth will bee a farre greater loſſe; for thou ſhalt looſe peace of conſcience, and ioy in the Spirit, feeling of GOD'S loue, comfort in affliction: and if GOD be not merciful vnto thee, thou ſhalt run on from ſinne to ſinne to a reprobate ſence. It is true, ignorance ſhall excuſe no man; yet ſinnes of ignorance are far leſſe then ſinnes of knowledge and againſt conſcience: *Paul* perſecuted

Note,

1. Tim. 1. 1.13.

cuted the Church of God, but it was by ignorance, and therefore GOD shewed him mercy: but if thou of spite and mallice shalt persecute, and against knowledge, and the checke of the conscience, hurt and injury the seruants of GOD and members of Christ, how canst thou euer looke to finde mercy? Thou knowest that GOD forbiddeth, and condemneth lying, swearing, stealing, murther, adultery, drunkennesse, &c. And if thou shalt wittingly and willingly rush into them, though thou knowe they bee forbiden, thou maist looke for some fearefull judgment of GOD vppon thee: And therefore if thou be tempted, answere; I will not yeeld: It is written I may not steale, lie, commit adultery, &c. as Christ answered the Diuell.

Math. 4. 2.

Vse 2. We see, that if God leaue his children, they may fall dangerously into great sinnes, yea against knowledge, and conscience, as *Dauid*, *Abraham*, *Peter*, &c. For of our selues we haue no power to resist the subtile tempta-

tions

tions and assaults of the Diuell; but euen as a staffe stands so long as it is stayed, but when it is left alone presently it falles with the least puffe of winde, so doe wee; and therefore let vs not relye too much vppon our owne power, as *Peter* did, and fell: but feare our weakenesse, and suspect our selues, and pray the Lord to hold vs, and not leaue vs to our selues, for then there is no sin so foule into which wee will not easily plunge our selues.

And yet if the Lord leaue vs to fall into some great sinne agaynst knowledge and conscience, let vs not despayre, or thinke wee haue sinned against the holy Ghost: as it is the diuells vsuall temptation to perswade a Christian that hee hath sinned against knowledg and conscience, and therefore agaynst the holy Ghost, and that God hath no mercy for him, and to that purpose hee abuseth one especial place, *Heb.* 6. 4,5,6. *For it is impossible that they which were once lightned, and haue tasted of the Heauenly*

gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the power of the world to come, if they fall away should be renewed againe by repentance. By this place, and such like, the cunning Diuell labours to bring the children of God to dispaire, if they commit sinne after they be called and enlightned, because they sinne against knowledge and conscience.

But that the children of God may sinne, and commit some great sinne and euill against knowledge and conscience, after they be enlightned and effectually called and sanctified, appeareth in *Abraham, Sarah, Dauid, Peter, &c.* and daily experience proueth it; and therefore all sinnes of knowledge and against conscience are not sinnes against the Holy Ghost: but in that place hee speaketh of such as of desperate malice and set purpose, sinne agaynst the Holy Ghost, and wholy fall away, and abandon al Religion, and renounce CHRIST and his Gospell: And therefore the Holy

holy Ghoſt ſaith not onely if they fal; but if they fall away, that is, euen cut themſelues cleane off from CHRIST. Againe, that they ſinne wilfuly, euen deſperatly perſecuting Chriſt in his members, and crucifie the Lord of glory, and make a mocke of him, trample vnder foote the Sonne of GOD and account the blood of the New Teſtament as an vnholy thing and diſpiſe the Spirit of GOD: now none of all theſe did befall *Dauid, Peter*, or any elect childe of God: who though they ſinne of knowledge againſt conſcience, yet doe they mourne and are grieued for it: and it is for feare, or by the continuall inſtigation of the diuell and ſtrength of his temptation: Or in haſt, and of weakeneſſe; but afterwards they doe grieue for it, and deſire nothing more then to repent, and to bee reconciled to GOD: which they cannot doe that ſinne againſt the holy Ghoſt.

Wee learne that heauenly wiſedom and ſauing knowledge, which

Doctr. 5. Heauenly wisedome is the proper gift of Gods spirit.

worketh on the heart, and conuerteth the soule, it is the proper worke and gift of God alone by his Spirit; Thou (O Lord) haste by the Spirit taught me wisdeome in the secret of my heart; enlightning and giuing mee a heart to know thee: *All the Elect shall bee taught of God*: Agayne the Lord promiseth, *To make all her children the schollers of God*: And hee will be their Maister and Teacher; so that it is manifest that God alone is the Schoole-maister who doth teach by his Spirit true and heauenly wisedome, sauing and sound knowledge in the heart.

Ioh. 6. 45.

Esa. 45 13.

GOD teacheth his wisedome two waies.

And this teaching of GOD containes two parts. First, the enlightning of the minde. Secondly, the bowing of the heart.

Reue. 3. 9.

First, the Lord doth by his Spirit, which is the eye-salue, annoynt our eyes, and cleere our mindes, and maketh vs able to vnderstand his will in his word: by nature (alas) wee cannot know his wil; *For the naturall man perceiues not the things that are of God,*

1 Cor. 2. 10

God: for they bee fooliſhneſſe vnto him: and euen as the cleare Sunne is vnto a blinde man: ſo is the word to vs; by nature we vnderſtand nothing to our good.

Secondly, the Lord teacheth wiſedome in the ſecret of the heart when he bowes the hart to the obedience of his will, ſo the Lord opened the heart of *Lydias* to atend vnto the Preaching of *Paul*. Acts 16.14

Seeing it is GOD who teaacheth wiſedome and ſauing knowledge we muſt labour to become his Schollers and Diſciples; we muſt be willing to learne of this Maiſter, to come to his Schoole where his word is taught, and intreate him that hee will teach vs his will, and teach vs wiſedome in our hearts: *Dauid*, *Pſalme* 119 in many verſes hath it. *Teach mee thy word O Lord, and I will keepe it euen vnto the end*: And as for ſuch as ſcorne to haue GOD for their Schoolemaiſter, to come to his Schoole, to be taught of GOD; all their wiſedome if it were as great as the wiſedome of *Vſe* 1.

Salomon and Achitophel, it is but folly with God.

Vse 2. Seeing GOD that is our ſpirituall Schoole-maiſter, hee teacheth, not onely the eare, or the tongue, but hee teacheth, the heart, in the ſecret of the heart and affection, by mouing and bowing them to obedience, this ſheweth that moſt men are not taught of GOD, for all the knowledge that they haue of GOD and his word, it is onely in words, lip-knowledge and knowledg in the tongue, to talke of GOD, to diſcourſe and commend Religion, but it neuer commeth to the heart and entrailes to humble them, to enlighten the minde, truely to conuert the ſoule, to bow the will and affection to obedience. Well, know this, that all thy knowledge and wiſedome can not doe thee any good vnleſſe it bee in the heart, vnleſſe it bring foorth obedience to the will of GOD, and therefore prooue thy knowledge, whether it hath humbled thy heart, mooued thy affection, to obey the will of GOD, to keepe

keepe his commandments; for if thy heart runne after sin, and thou art not purged, nor bettered, nor reformed in heart and life (alas) thy knowledge is but carnall, and will neuer saue thy soule.

And this serues to cut the combes of many vaine hypocrits and dissemblers, who because they can talke and discourse of matters of Religion, and commend the Preacher, they doe thinke themselues jolly fellowes, and good Christians. But, I say, vnlesse the Spirit of GOD teach thee wisedome in the secret of thy heart, by bowing it to Obedience and reformation, all thy knowledge is but a carnall and fleshly knowledge, which may befall a reprobate. *Paul* shews vs how we may vndoubtedly know, whether we be taught of God, or not, *If any man loue God, hee is taught of God*; so that by our vnfained loue of God, which will appeare in keeping his commandement, & doing his wil, we shall know whether we be truely taught of God: And he that hath not 1 Cor.8.3.

the loue of God, nor care to keepe his Commandements, that man, let his knowledge bee neuer so great, certainely he was neuer yet truely taught of God.

VERSE VII.

7 *Purge me with Hyssope, and I shall be cleane: Wash mee, and I shall be whiter then Snow.*

DAVID renewes his former request. Verse 2.

Dauid hauing made his request vnto God for mercy, for the pardon of his sinnes; and vsed a reason from the free confession and acknowledgement of them to moue the Lord to pitty him; doth here againe renue his suite and humble request vnto God; and hee prayeth heere vnto God for two great benefits: First, *Iustification* in the free pardon of his sins, and imputation of Christs righteousnesse, verse 7th. And secondly, for *Sanctification* and

and *Reformation* of the whole man; *verſe* 10.

And firſt, *verſe* 7. he intreates the Lord for the free pardon of his ſinnes, that GOD would cleanſe and waſh him from them in the blood of Chriſt the Lambe of GOD; and ſecondly, he prayeth for the bleſſed fruite of Iuſtification; namely, peace of conſcience, and joy in the Spirit, *verſe* 8. for till the conſcience haue a certificate from God, and a bleſſed pardon ſealed and apppied by faith, it cannot bee at quiet.

Firſt, ſeeing *Dauid* had prayed before vnto God for mercy and pardon of his ſinnes; and heere doth agayne renew the ſame Petition, and in other words put vp his requeſt vnto God for the ſame: Hence wee learne that the pardon of our ſinnes is a ſingular fauour and mercy of GOD beſtowed vpon vs for Chriſts ſake: which appeares in that *Dauid* ſo often in a Pſalme prayes for it, therefore it is a great and ineſtimable mercy, and hardly come by; not ſo eaſily

Doct. 1. Pardon of ſinne the greateſt mercy.

easily as most men thinke. *David* shewed how great a blessing it is, in that hee preferreth it before a Kingdome; and though hee was a King, yet hee pronounceth him blessed, not that he is a King, as in the 32. *Psalme, vers.* 1,2. *But whose sinne is pardoned. God hath sent his Son Iesus Christ to blesse you, in turning euery one of you from your euill wayes,* a blessing of all blessings.

Vse 1. Seeing remission of sinnes is so great a blessing, and hardly come by: Firſt, we learne that we esteem of this aboue all other things in the world. If the question were asked what we desire in the whole world, we should answere with feeling the pardon of our sinnes; and therefore we should desire and seeke this blessing aboue al other: If thou be as poore as *Iob*, and
Mat. 16. 16 hast this, thou art a rich and a happy man.

Vse 2. Seeing *Dauid* vseth so many prayers vnto GOD, and vseth such reasons to moone the Lord to pitty him, and to pardon our sinnes: Hence wee

see

ſee that thoſe are much deceiued, who thinke it the eaſieſt matter in the world to get the pardon of their ſinnes; and if they can but ſay, *Lord haue mercy on me*, all is well: no, no, Lord haue mercy on me, will not ſerue the turne: Good things are hardly come by without great trauell, labour, and ſtudy; How much more is it hard to get the pardon of our ſinnes, the ſaluation of our ſoules and life eternall? And therefore let vs know, that to get the pardon of our ſinnes, we muſt take great paines, labour, and dilligence, we muſt ſhed many a teare in bewayling them, they will coſt vs many a ſob, and many a ſighth, many a prayer and requeſt vnto GOD vpon our knees; and then if wee get it, Oh it is a wonderfull fauour and mercy of GOD, it will make vs happy and bleſſed for euermore.

Dauid makes two requeſts vnto GOD: and alſo ſhewes a two-fold fruite and effect of his requeſts. Firſt, hee intreates the Lord to *Purge him with*

Parts of the verſe.

with hyſope, and then it will come to paſſe, *Hee ſhall be cleane*. Secondly he deſireth the Lord to *waſhe him*, and then it will follow, *That hee ſhall bee whiter then ſnow.*

For the firſt petition, *Purge mee with hyſope.* In theſe words he alludeth to the Legall Ceremonies and manner of purging, vſed in the time of the Law: In the purifying of the Leaper, and of any perſon polluted, they were to dippe the bunch of hyſope in blood, or in water, and ſo ſprinkle it on the perſon to bee purified, which ceremony was a Type and Figure of the blood of Ieſus Chriſt, who is that alone ſacrifice and Lamb of GOD, which taketh away the ſinnes of the world.

Leu.14.6,7
Num.19.18

Now then, ſeeing that by this ſprinkling with hyſope in the blood of Beaſts, is meant the ſprinkling with the blood of Ieſus Chriſt; when he ſaith, *O Lord purge me with hyſſope, &c.* it is all one as if hee ſhould haue ſayd: O Lord, I am exceedingly polluted and ſtained with ſinne and vncleane-

cleanesse, and no Leaper was euer more vile and loathsome then I am now in thy sight, neither is there any water to wash and purge me, but I beseech thee of thy mercy to wash me, and to besprinkle my soule with the blood of IESVS CHRIST, that can alone take away my sinnes, and so I shall be made cleane and pure againe.

Hence, marke the miserable and cursed fruite of sinne: No leprosie did euer so defile the body of man in the time of the Iewes, as sin doth staine, and defile both soule and body, no dunghill nor stinking carrion is so loathsome in the eyes of man, as an vncleane sinner is in the sight of God, till hee be washed and purged in the blood of Christ.

Doctr. 2. Sinne is a leprosie.

This is the reason which the Lord vsed, *Iosh.* 7.12. Why Israell fell before their enemies, and hee went not foorth with their Armies when they fell before the men of *Ai*; *Therefore the children of Israel cannot stand before their enemies, but haue turned their*

their backes before their enemies, because they are execrable: we see then the nature of sinne, how it maketh a man abhominable and detestable in the sight of GOD.

Vse 1. Seeing this is the cursed nature and fruit of sinne, that it defileth and staineth both body and soule, and maketh them more loathsome and vile then any toad or Serpent; how should wee abhorre sinne and euery wicked way? wee will be loath to touch poyson or ratte-bane, or any thing elle wherein is danger: Oh sinne is such ratte-bane as infecteth and poysoneth both body and soule, and therefore let vs shun sinne, and touch it not.

Vse 2. When as we be defiled with sinne and so made filthy and vncleane in the sight of GOD, and more vile then any Leaper, or dunghill, carrion, toad, or serpent: Oh let vs pray with *Dauid* to be washed and purged from our filthinesse, let vs repent of all our sinnes, bewaile our vncleanesse: Let vs by faith, as a bunch of

hyssope

hyſſope be ſprinkle our ſoules with the blood of Ieſus Chriſt.

Seeing *Dauid* deſireth to bee purged with hyſſope: We learne hence that the Lord would not that men ſhould deſpiſe ſuch ceremonies and types of Chriſt, as he himſelfe commanded in the time of the lawe; and though it may ſeeme a vaine and need leſſe thing to beſprinkled them with a bunch of hyſſop, dipped in the blood of a beaſt, yet ſeeing it was the commandement of GOD, they did not deſpiſe this ceremony, beeing a type of the blood of Chriſt. When they could not ſee with bodily eyes the blood of Chriſt, it pleaſed God by ſuch ceremonies and types to helpe their faith, by ſprinkling the blood of a beaſt, to ſhewe to them that they muſt bee ſo ſprinkled in their ſoules with the blood of Ieſus Chriſt.

Doctr. 3. The Ceremonies vnder the Law, were but to lead Vs vnto Chriſt.

Hence we learne by the example of *Dauid*, and all the holy Fathers and Seruants of God, in the time of the lawe, to vſe all ſuch ſacraments and ceremonies as God commands in his word

Vſe. Obedience required to Gods Ordinances.

word for the helping of our faith, wee cannot see the blood of Christ, nor touch it with our outward senses; yet the LORD hath appoynted the Sacrament of Baptisme, and the Supper of the LORD, that in them we might see, seele, touch, and taste, as it were the body and blood of Iesus Christ: And therefore, all those which despise these Sacraments, making little or no accompt of them, shewe that they despise the Ordinance of God, and so make light of that which is ordained for the good of their soules.

Doct.4. Christs blood alone doth purge our sinnes. Heb. 9.9. 1 Iohn 1.7. Reu. 1. 5. Iohn 1.9. 1 Pet. 1.2.

Marke further, when that *Dauid* prayeth the Lord to purge him with Hyssope, the word signifies to purge by sacrifice; euen the sacrifice of the Sonne of GOD, and by his death and blood-shedding to purge his sins away, so as he confesseth there is nothing in Heauen or earth, that is of force to purge him from his sinnes and vncleanenesse, but the blood of Christ alone. It is not the blood of bullocks, lambes, and goates that can wash

wash away the least spot of sinne, but onely the blood of the immaculate Lambe Christ Iesus, and to him al the Sacrifices had relation and shadowed our Sauiour Christ the true Pascall Lambe vnto vs.

The vse of the ceremonis vnder the Lawe

And this was the reason why *Dauid* maketh mention of Hyssope, that God would purge him with Hyssop, because God in the time of the Law ordained this ceremonie for a confirmation of their faith, and to helpe the people of the Iewes to the better sight and knowledge of the promised Messiah; Forseeing Christ was not yet come into the world, and they could not see the worke of redemption as yet performed: the Lord would leade them by these ceremonies vnto Iesus Christ the promised Messiah, that they might see him as it were before their eyes: for when they saw a beast slaine, and the blood spilt, then they tooke a bunch of Hyssope, dipt it in the blood of the beast, and besprinkled them that offend the same with the blood: they

Note.

were therby taught that euen so must Iesus Christ the Sonne of GOD and promised Messiah be slaine in deed put to death, his blood shed for their sinnes, and they must by faith as a bunch of Hysope bepainkle their soules with the blood of Christ for the pardon of their sinnes.

It is true indeed, that the LORD hath eased vs in the time of the Gospell of all those old and auncient ceremonies; neither is it the will of GOD that wee should be clogged with the dead and needlesse, and beggarly rudiments and ceremonies of men which become not the simplicitie of the Gospell. But yet he hath in mercy appointed certaine helpes and meanes to leade vs vnto CHRIST IESVS; as the two Sacraments to helpe our faith: for we being as yet carnall (alas) we cannot behold no more then wee see; And therefore the LORD hath appointed them as helpes to lead vs to Christ, to set him before our eyes in the water in Baptisme, and Bread and Wine in the

Gal. 4.

the Lords Supper, that so our faith should bee confirmed thereby, and wee might euen see Christ Iesus before our eyes: And therefore as *Dauid* did carefully vse such helpes and Ceremonies as GOD commanded, for the strengthning of their Faith: So let vs bee as carefull, to vse the helpes that God hath left vnder the Gospell, for the strengthening of our weake faith.

Purge me with Hyssope.

THE meaning is this, accept of that most perfect and euerlasting sacrifice of Iesus Christ, for the punishment due to my sin: As if hee should haue sayd, O Lord, I confesse I haue sinned exceedingly, I haue bin borne in sin; and haue by murder and adultery deserued to bee condemned eternally, and to haue the curse and punishment due to my sin to bee cast vpon me; but I beseech thee in mercy to accept of the death and blood-

The meaning of the words.

shedding of thy Sonne my Sauiour Iesus Christ for the satisfaction due to my sinnes.

And whereas the justification of a sinner in the sight of God stands on two parts: first, remission and pardon of sinne: secondly, the imputation of Christs righteousnes, me thinkes the Prophet requires and begs both these at the hands of God: first, to be purged, or as the word signifies, to purge (not by washing) but by sacrificing, to appease the wrath and anger of God by the blood of Christ: secondly, when hee prayeth to be washed, hee desireth to bee made pure and righteous, not in his owne righteousnesse, but onely in the righteousnesse and obedience of Iesus Christ, imputed to him, and laid hold vpon by faith.

Doct. 5. Salvation is to bee sought for onely in Christ.

Seeing *David* intreates the Lord that hee would *Purge him*: that is, accept of the most perfect Sacrifice of Iesus Christ, for the punishment due to his sinnes: we learne that there is no Name giuen vnder Heauen, whereby

whereby a man shal be saued, but only in the name of Iesus Christ: it is not the blood of Bullockes, Lambes and Goates, that can wash away the least spot of sinne, but onely the blood of the immaculate Lambe Christ Iesus: but of this before. 1 Ioh. 1. 7. 1 Pe. 1. 18. Reue. 1. 5.

Hence we see the endlesse and vnspeakeable mercy of God to miserable men: who when no other meanes could be found, no water or herbe could heale the soule of a sinner, and wash him from sinne and the punishment of it; but onely the precious blood of the Sonne of GOD; was content to giue his owne Sonne to death for vs; which made S^t. *Iohn* to admire it: And if God hath not spared vs in this, but could rather be content to see his onely Sonne put to death, and hang on the Crosse, then we should perish, how should he deny any smaller and lighter matters vnto vs? *Vse* 1. Iohn 3. 16. Rom. 8. 32.

Behold heere the greatnesse and heynousnesse of mans sinnes, which could bee purged by no Creature, in *Vse* 2.

Heauen or earth, but onely by the blood of Iesus Christ alone: If all men and angels should haue died, and beene cast for euer into hell fire, they could not satisfie the infinite wrath of God for one sin, but the heart blood of Iesus Christ must be shed, else we can haue no pardon.

Vse 3. This condemnes that wicked and erronious doctrine of the Papists, who teach, indeede CHRIST by his death hath satisfied GODS iustice for the fault and eternall punishment due to our sinnes; but men must either in this life by workes, or else in Purgatory satisfie Gods iustice for temporall punishments: Now then what is this but to make the sacrifice and death of Christ imperfect, when as it must bee patched and peeced with mens merrites; but wee beleeue and hold that Christs death is a sufficient sacrifice for all our sinnes.

Vse 4. Would you then haue the pardon of your sinnes, euery sinne deserues death and the curse of GOD: Now there is no way but this, to beleeue

Rom. 6. Gala. 3.

in

in Ieſus Chriſt, to imbrace him by faith, that ſo God the Father may for his ſake pardon our ſins, accept of his death and paſſion for the puniſhment of them all.

And that wee may be purged from our ſinnes, both the fault and puniſhment, by the blood and ſacrifice of Chriſt, we muſt firſt repent of them; with *Dauid* bee grieued for them bewaile them, amend our liues, and become new creatures in Chriſt Ieſus we muſt begge for pardon of them at the hands of GOD.

Secondly, beſides wee muſt bee ſprinkled with Hyſope: that is, as in the time of the law, they dipped the Hyſſope into the blood of the beaſt, and ſo beſprinkled the perſon to bee cleanſed: euen ſo muſt we by faith as it were with a bunch of Hyſope, apply the blood of Chriſt, and by Faith beſprinkle our defiled conſciences, it will purge vs from ſinne, and appeaſe the anger of GOD for the puniſhment.

But if men either doe not repent

of them that leaue their sinnes, or doe not come with Faith, to apply the blood of Christ, they cannot haue pardon: As if there were a soueraine plaister to cure any sore; if a man doe not apply it to his wound, but let it lie in a boxe, it wil doe him no good: so vnlesse wee apply the blood of Christ to our wounds and sores by Faith (alas) it cannot helpe vs: And as the woman with the bloody issue touched Christs garment, and was healed: for we can by Faith touch the blood of Christ, and apply it to our selues, it will heale all the bleeding wounds of sinne.

The second request is that GOD would wash him and make him pure, not imputing his sinnes vnto him but couering them in the death and obedience of his Sonne Iesus Christ: And therefore in the second part of this verse hee prayeth for the imputation of Christs righteousnes; namely, that GOD would not onely remit the punishment due to his sinnes, but looke vppon him as hee is in Christ,

couered

couered with his righteousnesse, and that GOD would account him cleare for Christs obedience, holinesse, satisfaction and righteousnesse. For when GOD beholds a poore sinner couered with the righteousnesse, holinesse and obedience of his Sonne Christ, then he accounts him as no sinner, but iust and righteous, Euen as a man beholding any red thing through a red glasse it appeares red, or of the same colour: so if the Lord looke on vs in Christ we appeare righteous and holy before him. Psalm 32. 1. 2.

Whereas the Prophet *Dauid* intreates the LORD to wash him, he shewes that he was defiled with sinne and stained with vncleanesse: and so stood in great neede of Gods mercy to cleanse his filthy soule and defiled conscience now polluted with most vile Adultery, and filthy vncleanesse: that his soule was now besprinkled with the innocent blood of that faithfull seruant and loyall subiect *Vrias* the Hittite. And as it was with *Dauid*, sinne infected him, made *Dob. 6.* Sinne defiles a man

him

him vile and loathsome, filthy and abhominable in the sight of GOD: euen so it doeth begrime the face of the best of Gods children, it staines and pollutes them both in soule and body: yea, not carrion is more loathsome and odious then a sinner defiled and polluted with sinne is in the sight of God.

The leprosie was a loathsome disease, it infected the body, and the very garments; yea, the stones and timber: But this Spirituall leprosie, sin, infects the whole man body and soule: yea, it infects heauen and earth, and all other creatures in the world, and there is nothing that can take away the spottes and blemishes of sinne, but onely the precious blood of Iesus Christ, laid hold on by true faith.

Vse 1. Well, seeing all of vs are thus defiled with sinne as *Dauid* was, in soule and body, let vs desire to bee washed: let vs bewaile them, loath and hate them, intreate the LORD that hee would not impute our sinnes

vnto

vnto vs, but couer them vnder the Robe of Christs righteousnesse: And that we should abhorre euery sin for this cause, because it defiles vs, it polutes vs, and makes vs vnworthy to appeare in Gods presence.

Seeing *David*, though an holy Prophet of God, a man after Gods owne heart; yet desires the Lord to wash him from his sinnes, and to couer them in the Obedience of Christ Iesus applyed by Faith: Wee see that no man is able to stand before the face of GOD in his owne righteousnesse, in his owne workes, or worthinesse: For if any might, who might better haue done it then *David* a man truely sanctified, a holy Prophet, a man after Gods owne heart: Yea, the Prophet *Esay* sayth, that all our righteousnesse is no better then a stayned clout full of blood and all pollution: And St. *Paul* desires that hee may not bee found in his owne righteousnesse, and worthinesse, at the day of iudgement, but in the righteousnesse of Christ layd hold on

Vse 2.

Esay 64. 6.

Phil 3. 9. 1 Cor. 1. 30.

on by faith. And therefore let vs renounce all our owne goodnesse, or worthinesse, and accompt all but dung in respect of Christ and his righteousnesse. And as for the Church of *Rome* we may see their intollerable pride, that they doe so much rest and relye vpon their owne goodnesse and worthinesse, merites, and righteousnesse, to stand vpon it and appeare in it for remission of sinnes, and life eternall. But (alas) if *Paul*, *Dauid*, and all the Saints of God abhorre themselues in dust and ashes; desire to be purged and washed and couered in the obedience and righteousnes of Iesus Christ, yea count all their owne righteousnes but as dung, and dare not appeare in it before the seate of Gods judgement, but in the righteousnesse of Christ: shal any Papists of them dare to stand before Gods judgement in his owne righteousnes and worthinesse: no, no, he shall tremble and quake, and not abide so great and glorious a presence.

I shall bee cleane: I shall be whiter then snow.

IN these words the Prophet shewes the euent and issue of this, when a man doth truely repent, is reconciled to GOD in IESVS CHRIST, and is washed from his sinnes by faith in Christs blood; then hee is made of a most vile and loathsome sinner, a most blessed and holy childe of GOD; of a filthy vncleane limme of the Diuell, a blessed member of Iesus Christ, beautifull and glorious in the eyes of GOD, being couered in Christs righteousnesse.

Seeing *Dauid* sayth, when GOD shall pardon him his sinnes on his true Repentance, and bee reconciled vnto him, couering his sinnes in the merite and obedience of Christ, *Then hee shall be cleane:* Then before a man repent, be reconciled to God by Iesus Christ, and bee purged from his sinnes: Hee is most vncleane and filthy, vile, loathsome and abhominable

Doctr. 7. The woful estate of all naturall men.

ble in the sight of God; and indeed so hee is; no carrion worse, no toad so vglye, nor Serpent so full of poyson as a filthy sinner polluted with sinne, till hee repent, get pardon of them, and bee reconciled to God by Christ.

I pray you take knowledge of this Doctrine, whatsoeuer thou art, high, low, rich, poore, young, old, Prince, or Noble: till thou repent, till thou turne to GOD, till thou get the pardon of thy sinnes, and bee washed by fayth, in the blood of Iesus Christ, thou art most vile and miserable, thou artmost vncleane and filthy, thou art more vglye then the venemous Toade, more loathsome then the Serpent, more filthy and stinking then the Carrion: Yea, no creature is so loathsome before God, as a filthy sinner that liues in sinne without Repentance, that is not washed and purged fromthem in the bloud of Christ.

Vse 1. Well, seeing this is the wofull and miserable estate of all impenitent sinners, how should this moue euery

one

one, with ſpeed, to repent, to turne to GOD, to ſeeke to be reconciled to GOD by IESVS CHRIST, to deſire pardon of his ſinnes, to bee waſhed and cleanſed from them all, in and by the blood and merrits of Chriſt: for this knowe, I ſay, till thou art reconciled to God, doeſt repent, art waſhed and cleanſed, thy caſe is fearefull, thou wert better be a Toad than a man without this: thou maiſt goe in ſilke and veluet, in gay and golden apparell, thou maiſt haue a faire body; perfume thee with ſweete ſmels &c. but till thou repent thou art filthy and loathſome in GODS ſight.

Oh how ſhould this ſerue to pluck downe the pride of many impenitent ſinners; Men and Woemen thinke highly of themſelues, ruſtle it out in Silke and Veluet, ſtarching and waſhing; but all this while they knowe not that there poore ſoules are loathſome in Gods ſight, that GOD hates them, and cannot abide them, Oh then bee waſhed, bee cleanſed in the blood of Chriſt,

Christ, which alone can wash away sinne.

O that men would remember that saying of Christ: *Thou art poore, blinde, miserable, and naked.* Then they would say with *Iob: I abhorre my selfe and repent in dust and ashes:* Then they would neuer giue any rest to their soules, til they haue repented, got pardon, be reconciled, and washed from their filthy sinnes.

Esay. 1 16. Reu. 3. 14. Iob. 42. 6.

Seeing *Dauid* acknowledgeth, that when hee shall repent, get pardon of his sinnes, be reconciled to God hee washed from the filthinesse of sinne: then *hy shall be cleane* and white, yea most white, euen as snow.

Hence wee learne, that as a filthy sinner, that liues and goes on still in sinne without Repentance, there is no creature more vile, blacke, and vncleane: So the child of GOD that doeth repent, that is washed in the blood of Christ, reconciled to GOD, hee is a blessed and glorious creature, most beautifull and faire in the sight of GOD: not by any good-

nesse

neſſe, or worthineſſe of his owne, but by the mercy of God ſo accepting vs; and the merites and worthineſſe of Ieſus Chriſt, in whoſe Righteouſneſſe wee bee righteous, and by whoſe merites, and worthineſſe wee are covered. The Saints of God goe in long white Robes, which are made white in the blood of the Lambe.

Cant. 1.7. & 4.1. Ezec. 16.9 10. 11. 12. Reu. 3. 18. 1 Cor. 9. 10 11

Seeing this is the bleſſed and glorious eſtate of thoſe that doe truely repent, bee reconciled to God, embrace and beleeue in Ieſus Chriſt, are waſhed and cleanſed from their ſins in his bloed and couered in his righteouſnes: O how ſhould it moue euery man and woman to turne to God: to forſake their evill wayes and their filthy ſinnes: to put on the Lord Ieſus Chriſt, to beleeue, to become the ſonnes and daughters of God. It is a goodly thing to be ſonne to an earthly King, to bee cloathed in cloth of gold, &c. But if wee compare this with the bleſſed and glorious eſtate of Gods Children, it is but durg and

beggery, it is but like rotten rags and beggerds clouts, taken of the dung-hill: *Hee that is wise shall shine as the firmament, and hee that conuerts many to righteousnesse shall shine as the Sunne in the firmament*: Oh then againe, and againe, let vs repent, let vs bee reconciled to God, get this wedding garment, which will make vs beautified before God.

Daniel. 12.

Vse 2. Another vse in this, seeing that the state of GODS children euen in this world is so blessed and so glorious, so beautifull and excellent, being reconciled to GOD, washed in the blood of CHRIST, and cloathed with the most pure robe of Christs righteousnesse: Heere is matter of comfort to all the poore children of GOD, whom the world is not worthy of: alas they are esteemed as beggars; they bee esteemed as vile, and base, miserable and cast-awayes, by vngodly men, they are made as the dung in the streets, and the off-scouring of the world, and men euen tread and trample them vnder the feete:

now

now what is that which may comfort the heartes of Gods Children? surely this, that though they seeme vile, base, and miserable in the blinde eyes of sinnefull men; yet they bee most white, beautifull and glorious, in the eyes of GOD our Heauenly Father: Though the World hate vs, contemne vs, be weary of vs, loathe and abhorre vs: let vs remember the Lord loues vs, takes delight in vs, we are most fayre and beautifull in his sight. They do not see what we be, they cannot know that wee are little Princes, Sonnes, and great Heires of the Kingdome of Heauen, the sonnes and daughters of the great God; and therefore this may teach vs patience, seeing wee know that GOD loues vs, and that wee are deare vnto him, though the world hate vs: So it was with many Prophets of GOD, and true beleeuers, whom the World was not worthy of.

1 Iohn 3.2.

Heb. 11.

Laſtly, heere is matter of great comfort to great and grieuous sinners, that haue committed many and

Vſe 2.

grieuous sinnes, that if they will vnfainedly repent and turne to GOD, imbrace, and lay hold on Christ, GOD will make them of the cursed fire-brands of Hell, Heires of the Kingdome of Heaven: of the limme of the Diuell, the Members of Iesus Christ; of Adulterers and filthy sinners, such as *David* was, chaste and pure, and the Holy seruants of God: This the LORD promiseth men, that if they will repent, turne to God, and forsake their sinnefull wayes: Then,

Esa. 1.18.19 *Though your sinnes were as red as scarlet, I will make them as white as snow. Though they were as crimson, yet I will make them cleane as Woll:* That is to say, though men be guilty of bloody sinnes, notorious euils, as *David*, of murther, vncleanneſſe, whoredome, adultery, couetousues, swearing, contempt of the Word of GOD, &c. Yet if thou hast the grace to repent, certainely the LORD will most thorowly purge and wash away all thy sinnes, hee will seale thee a generall pardon of them all, if thou wilt

onely repent and lay hold vppon CHRIST.

Oh then let mee ſpeake vnto you in the name of God: haſt thou beene a vile blaſphemer? haſt thou beene a contemner of the word? a Perſecuter of Gods children? haſt thou beene a cruell murtherer, oppreſſor, vſurer? haſt thou beene an adulterer, a filthy liuer? Well, if thou will now repent, turne to God bewaile thy ſinnes, beg pardon of them, if thou wilt renounce, leaue, and forſake them, become a new creature, in Chriſt Ieſus and amend thy ſinfull life: Loe, God doth this day offer mercy vnto thee, he will embrace thee as hee did the Prodigall childe: he will waſh thee in the blood of his owne Sonne: Hee will couer thee in his righteouſneſſe; hee will pardon all thy ſinnes, and neuer lay them to thy charge: hee will make of thee that art a vile and miſerable ſinner, a very fire-brand of hell, a bleſſed member of Ieſus Chriſt. And therefore let not the number of greatneſſe of thy ſinnes hinder thee; for if thou Luke. 15.

grieuous sinnes, that if they will vnfainedly repent and turne to GOD, imbrace, and lay hold on Christ, GOD will make them of the cursed fire-brands of Hell, Heires of the Kingdome of Heaven: of the limme of the Diuell, the Members of Iesus Christ; of Adulterers and filthy sinners, such as *David* was, chaste and pure, and the Holy seruants of God: This the LORD promiseth men, that if they will repent, turne to God, and forsake their sinnefull wayes: Then,

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canſt repent, God will pardon them all, and receiue thee to mercy: Oh then, if thou wilt not for all this repent and turne to GOD, leaue and forſake thy ſinnes and impieties, become a new creature in Chriſt Ieſus, but lye in thy ſins, and wallow in the filth of them ſtil, and harden my heart agaynſt all the ſweet and gracious offers of mercy. How art thou worthy to periſh, if thou ſhalt deſpiſe ſo great ſalvation?

2 Cor. 5. 18

VERSE VIII.

8 *Make mee to heare of Ioy and gladneſſe, that the bones which thou haſt broken may reioyce.*

DAVID heere intreates for peace of Conſcience.

DAVID having in the former Verſe craued mercy at the hands of God, for the pardon of his ſinnes which were both many and great, he doth in this Verſe

verſe begge at the hands of GOD, the bleſſed fruite of the ſame, namely the bleſſed and comfortable perſwaſion of GODS mercy, and aſſurance of his loue, for the pardon of his ſinnes, that GOD would euen teſtifie vnto his poore ſoule and wounded conſcience, by his Spirrit inwardly, that hee was appeaſed and pacified with him, and in Ieſus Chriſt reconciled vnto him, that ſo beeing thus aſſured of Gods loue, of reconciliation with God, and the pardon of his ſinnes, his wounded conſcience might be comforted, his wounded ſoule & heauy heart might be refreſhed, and his exceeding griefe might bee mittigated and aſſwaged.

Sinne had take away his inward ioy.

In this verſe note two ſpeciall points. Firſt, what is the thing *Dauid* ſo earneſtly craueth of God; namely, that hee would cauſe him to heare comfortable and bleſſed newes of GODS mercy and aſſurance of the pardon of his ſinnes. *Make mee to heare* &c.

Parts of this verſe.

Secondly, the end whereof hee

so begs and requests for this, namely, that his broken heart and bleeding conscience might bee comforted, and his vnspeakeable griefe by the feeling of Gods loue might bee ended: *That the bones which thou hast broken may Reioyce.*

Make me to heare.

AS if he should haue said, O Lord I beseech thee to witnesse thy loue and fauour vnto me, yea I beseech thee send thy blessed and Holy Spirit to certifie my conscience of the blessed pardon of all my sinnes, that thou wilt not enter into judgement with me for them.

And that which *Dauid* doth here confesse of himselfe, all the children of God shall one day be sure to finde by experience, that sinne doth spoile them of their inward peace and ioy. Oh then! if we could remember how sweete the ioy and peace is which by sinne we loose, for the vaine and transitory

ſitory pleaſures of ſinne which are but for a ſeaſon, wee would neuer make ſo bad exchange.

The mayne poynt is, what it is that *David* ſo earneſtly craues of GOD: namely, that God would aſſure him of the bleſſed pardon of his ſinnes. But ſome may ſay, this ſeemes needleſſe, did not the Lord ſend *Nathan* to him, who (after *Dauid* had confeſſed his ſinne) told him, *The Lord hath pardoned thy ſinne, thou ſhalt not dye:* 2 Sam. 12. 13
How then comes it to paſſe that here hee prayes the LORD to cauſe him to heare and feele this, the pardon of his ſinne; I anſwere: Firſt, it is true that *Nathan* the Prophet of God did aſſure him of the pardon of his ſinnes, vppon his true Repentance: But yet *Davids* heart beeing wounded with ſinne, could not ſo fully feele and finde the aſſurance of Gods loue and pardon of his ſinne, and therefore entreates the Lord to certifie his Conſcience inwardly by his ſpirit, and fully to aſſure him of the ſame. Secondly, I anſwer, that though *Dauid* heard

Nathan

Nathan tell him that the Lord would pardon his sinnes, yet he iudged the outward testimony of all men and Angells as nothing, vnlesse the inward certificate and testimony of the holy Ghost goe with it: inwardly to certifie, assure, and perswade the poore, wounded conscience of Gods loue and fauour.

Doctr. 1. Euery childe of God may be assured of the pardon of his sinnes.

Hence we may learne sundry points of instruction. First, that as *Dauid* prayes to be assured of GODS loue and the pardon of his sinnes; so euery true childe of GOD that beleeues and repents of al his sinnes, may know and bee assured in his conscience of GODS loue and fauour, and the pardon of them all. And in the Article of our Faith, we doe professe wee beleeue the remission of our sinnes, and life euerlasting; and seeing wee pray for this, that GOD would forgiue our sinnes and trespasses, therefore we beleeue it, else wee sinne in praying for it: so that euery one that truely repenteth and embraceth Iesus Christ, is a new creature, hates vile

vile waies, indeauours in heart and life to please God: hee may know and be assured that hee is reconciled to God, and his sinnes be pardoned. 2 Peter 1.

This condemnes that hellish Doctrine of the Papists, who teach and hold, that no man can bee assured of the pardon of his sinnes, unlesse God send a revelation from Heauen to doe it: And that it is a vertue of Faith to doubt of Gods loue. But how did *Paul* doubt when he sayth, *I am fully perswaded, &c.* Alas, how dares a vile sinner, nor justified, nor assured of Gods loue, and the pardon of his sins, how dares hee come to call on God and make his prayer vnto him? Dares a Traytor come to his King, speak vnto him, not hauing his pardon? Well, this doctrine of doubting, it is a racke for wounded Consciences, and torments afflicted soules, when they cannot tel whether God loueth or hateth them, nor know not that their sinnes be pardoned. *Vse* 1. Rom. 8. 38 Iob 13. 15. 19. 25. Psal. 125. 1

And therefore that religion which teacheth doubtings, and pronounceth *Vse* 2.

ceth them accurſed, who hold that a man may bee aſſured of ſaluation: we accurſe it as a Doctrine enemy to faith and ſaluation. And indeede it is ſtrange to ſee, that whereas they teach a man is able to fulfill the whole law of God, and by his workes to merrit eternall life; yet they accurſe him if hee ſay hee is ſure to be ſaued: ſo directly doth one pointe of their falſe doctrine impugne another. Indeede it is no maruell though their Religion can yeeld no comfort for certainty of ſaluation, ſeeing they draw men from off the foundation Chriſt Ieſus, in whom onely it is promiſed, that wee ſhall finde reſt for our ſoules.

Seeing *Dauid* prayes for this aſſurance of Gods loue, to bee aſſured of the pardon of his ſinnes, by his Spirit, and that vpon his true Repentance. This ſhewes that the confidence that moſt men haue, is a fond preſumption and ſecurity: They would not doubt of GODS loue for all the world; they beleeued euer ſince they were

were borne, and thus they brag of their ſtrong faith, but they deceiue themſelues; for till a man doe repent, turne to God, beleeue in Chriſt, bee a new Creature, hee can haue no aſſurance of Gods loue or pardon of his ſinnes.

Let all true Chriſtians examine themſelues, whether they feele and finde this bleſſed aſſurance and perſwaſion of Gods loue, and the pardon of their ſinnes. If thou haſt it, make much of it, looſe it not: If thou want it, vſe all meanes, giue all diligence to get it, repent, turne to God, beg mercy and pardon for my ſinnes, embrace Ieſus Chriſt, beleeue in him, that thou mayſt bee aſſured, and never be at reſt till thou canſt ſay, I am perſwaded of GODS loue in Chriſt Ieſus, *I know my Redeemer liueth*: I am perſwaded I am the child of God: elſe a man can haue no joy, peace, nor comfort.

Doctr. 2. Mans teſtimony of the remiſſion of.

Though *Nathan* had told him his ſins were forgiuen, yet *Dauid* could not be aſſured till hee left the inward aſſu-

sinnes is nothing without the testimony of Gods spirit.

assurance and certificate of Gods spirit to perswade and witnesse the loue of God vnto him, for the pardon of his sinnes.

Hence we learne, that it is not the testimony of all men and Angels, that can assure vs in our soules of Gods loue and pardon of our sinnes, without the inward special certificate and perswasion of Gods Spirit, who is called the *Spirit of Adoption*, because he doth reveale, yea perswade and assure our soules that we be adopted. If *Peter*, *Paul*, *Nathan*, yea al the world, nay, if an Angell from Heaven should tell me I am the Childe of God, yet vnlesse God doe farther certifie my conscience inwardly by his Spirit, I should not be assured, but doubt still; even a *David* did in this place, although *Nathan* had sayd; *Thy sinnes are forgiven*; yet *David* could not be assured vntill hee had the inward and comfortable perswasion of Gods holy Spirit. Men cannot know the secret Counsell of God, they may deceiue and be deceiued; but the Spirit

Rom. 8.15.

Note.

of

of God knowes all things, and the Apostle sayth, *Yee haue not receiued the Spirit of bondage to feare agayne; But yee haue receiued the Spirit of adoption, whereby we cry Abba Father. The same Spirit beareth witnesse to our spirit, that we are the children of God. And because ye are sonnes, therefore God hath sent forth the Spirit of his Sonne into your hearts, whereby we cry Abba Father.* Againe, *God the Father hath sealed vs, and put into our hearts the earnest of his Spirit.* So that you see it is the proper worke of the Spirit to assure our hearts and consciences of Gods loue, and the pardon of our sinnes, and without this inward certificate and assurance of the Spirit, all the testimonies of men and Angels cannot assure our consciences.

1 Cor. 1. 10
Rom. 8. 15. 16

Gal. 4. 6.

2 Cor. 1. 22

Well then, seeing that there can bee no assurance in a mans conscience of the pardon of sinne, and life eternall, but by the inward certificate and testimony of Gods Spirit, let vs pray for this, labour to finde and feele our hearts perswaded and assured inwardly

Vse 3.

wardly by the holy Ghost of the par-
don of our sins, and the loue of God
in Christ. *Proue your selues whether ye*
2 Cor. 13.5 *be in the Faith.* And because men are
deceiued generally with a fond pre-
sumption, and foolish opinion, that
they be the Children of GOD, and
shall bee saued: And this carnall pre-
sumption is more common then true
Markes of Gods Spirit. saving Faith; I wil shew how we may
know this Testimony and certificate
of Gods Spirit, when it is in our con-
sciences.

1 That man repents of his sinnes. First, the Spirit of God assures no
such man of pardon of his sinnes, but
such as be humbled for them, repent
of them, leaue and forsake them; be-
come new Creatures, and walke in
newnesse of life. And therefore if thou
liue in sinne, bee not humbled for
them, nor bewayle them, hast a pur-
pose to liue still in thy sinnes, igno-
rance, lying, swearing, couetousnes,
vncleanenesse, &c. Thou canst haue no
assurance of Gods loue; and this per-
swasion of thine, if thou hast any,
is meere presumption: For whe-
me

men doe not repent, and turne vnto GOD and amend their liues, there is no Faith, neyther is the Spirit of God in them; and therefore they cannot bee assured of GODS loue and mercy.

Secondly, the Spirit of Adoption doeth not onely tell a man that hee is the childe of God, but doth by sundry arguments and reasons perswade the Childe of God that hee is elect, that God loues him, and that his sinnes be pardoned; but wicked men haue no such perswasion in their hearts: onely they haue a fond opinion and conceit, which is no good ground, neyther did the Spirit of God euer perswade their hearts thereunto.

2 Is perswaded of the Spirit.

Wee shall know the testimony of Gods Spirit, that it is sure and sound by the fruites and effects of it: for if the Spirit of God do truly testifie the loue of GOD for the pardon of our sinnes, and life eternall: then it will follow, that we shall hate our sinnes, loathe and abhorre them, because they grieue our most gracious God and

3 The effects will appeare.

loving Father: Yea, we ſhall deſire in all things to honour God, to doe his will, to pleaſe and ſerue him: ſo that if wee finde and feele theſe things, a true hatred and diſlike of ſin, becauſe it diſhonours our GOD, a deſire to liue in Holineſſe and Righteouſneſſe before him all our dayes: It is a certaine ſigne that the ſpirit of God doth aſſure vs of our reconciliation with God. But if men find not this, no hatred of ſinne, no loue to obey his will and keep his commandements, but ignorance, rebellion, prophainneſſe, and the like; let them brag what they wil of their ſtrong Faith, feeling of Gods loue, and I know not what, yet it is certayne, they haue not the Teſtimony of Gods ſpirit which *Dauid* prayeth for here, but a fond and fooliſh opinion, proceeding of ſelfe-loue, carnall ſecurity, and diuelliſh preſumption, which in the end wil deceiue them.

Doct. 3. God conuaies com-

Make me to heare of ioy and gladneſſe.

IN theſe words note a a third poynt of

of Doctrine: Namely, whence and where *David* looked for comfort: namely, from the Word of God, as hearing the same opened, and Preached vnto him: So that in his example wee learne that all true comfort, and spirituall consolation, is to bee learned and ferched out of the Word of God; that is, the store-house of Heavenly comfort. And therefore our Sauiour Christ bids vs search there for comfort, *Search the Scriptures, for in them yee thinke to haue eternall life.* Againe, it is called *Spirit* and *Life* becauſe God vſes the Preaching and Miniſtery of the Goſpell to beget ſpirituall life. It is called, *The word of truth, even the Goſpell of our Salvation.* The Lord might haue illuminated the minde of the *Eunuch*, *Acts Chapter* 8th. by the mediate working of his owne Spirit, and haue made him underſtand the Scripture which hee was reading, without any Interpreter, but it pleaſed the Lord to doe it by the Miniſtery of *Philip*, hee might haue likewiſe communicated

fort vnto vs by the Miniſterie of his holy Word.

Ioh. 5. 63.

Ioh. 6. 63.

Eph. 1. 13.

his Spirit to *Cornelius*, *Actes* 10. But the Lord would not doe it but by the ministerie of *Peter*. According to that of the Apostle. 1. *Corint.* 1. 21. *It hath pleased the Lord by the foolishnesse of preaching to saue so many as beleeue*: and so many shall beleeue as are ordayned to eternall life. If then thou be desirous with *Dauid to heere of ioy and gladnesse*: and to haue assurance of the pardon of thy sinnes, then reuerence the ministery of the word by which the Lord communicateth his Spirit to such as hee will saue. And surely this must needes bee an exceeding comfort to all the children of GOD, that GOD doth not onely freely forgiue them their sinnes, but also telleth them of the forgiuenesse of the same, sealing vp in their hearts the testimony thereof by his holy Spirit.

Vse 1. Seeing GOD hath appoynted the ministerie of the Word to be the meanes to worke all true and spirituall comfort. Oh then in all out needes, wants and distresses, let vs

search

ſearch the word of God, there is comfort to bee found, many heauenly and ſweete promiſes of the Goſpell to quicken and renew our poore diſtreſſed ſoules; and this the Prophet *David* knew by good experience, that there is more ſound comfort in the feeling of Gods loue, then in all the World beſides. It may well bee compared to the Tree St. *Iohn* ſpeaketh of, which beareth twelue manner of fruit; and the leaues of the tree ſerue to cure and helpe diſeaſed and wounded ſoules, and the fruite of the Tree of the word of GOD is moſt ſweete and pleaſant, and therefore let vs, if wee would deſire true comfort indeede, ſeeke it in the meanes: namely, in the Word and Miniſtery, of the holy Goſpell.

Pſ. 119. 50. pſa. 84. 1. 2. pſalme 43. pſalme 4. Reu. 22. 2.

This ſheweth, that all theſe bee enemies to their owne ſoules, that deſpiſe the Miniſtery of the VVord, and the Preaching of the Goſpell. If euer thou finde one iote of true comfort, thou muſt haue it in the meanes that GOD hath ordayned: Namely,

Vſe 2.

in the ministerie of the Word: let men seeke it else-where, and they shall finde none. Men may seeke delight and joy in their golde and siluer, in merry company, in this or that, as men vse to doe: but (alas) they cannot finde it there; yet, experience sheweth that distressed soules, full of woe and miserie, could neuer finde true comfort in any thing else saue in the Ministerie of the Word of GOD, and there they haue found endlesse comfort, by hearing of the blessed and sauing promises of the Gospell: and therefore if men shall neglect or despise the Word Preached, how can they euer finde joy or gladnesse, or any dramme of sauing comfort?

Whereas *Dauid* craues of GOD, that hee would cause him to heare of joy and gladnesse, that is, that his sins were all pardoned, and hee reconciled to God in CHRIST that so hee might haue some good matter of joy and gladnesse.

Wee learne hence, that there is no sound

ſound joy nor comfort to any man or woman, but onely in the pardon of ſinne, and feeling of GODS loue in Chriſt: And all other joy which men doe frame and adviſe vnto themſelues, alas, it is but from the teeth outward, it is not ſound nor durable, it is but carnall and earthly, and will eaſily be loſt: *Thus ſayth the Lord, let not the wiſe man reioyce in his wiſdome nor the ſtrong man in his ſtrength, nor the rich man in his riches: But let him that glorieth, glory in this, that hee knoweth me to be the Lord*: And without this there can be no ſound ioy, as wee ſee in *Dauid*, and ſo in all diſtreſſed ſinners, till they feele the aſſurance of GODS loue for the pardon of their ſinnes.

Doctr. 4. Where ſin is not pardoned, there can be no true ioy.

Iere. 9.23.

This ſhewes, that the common joy of moſt Men and VVomen, is but a carnall joy, earthly, and vaine, it is not ſpirituall, it is not true joy; for all the while they eate, drinke, make themſelues merry, laugh, and ſing, they liue in ſinne, in danger of Gods anger and condemnation, no feeling of

Vſe 1.

Gods loue, no assurance of saluation, and then how can they haue any true ioy, for this proceeds from the assurance of GODS loue, and the pardon of sinne; *The Kingdome of God stands not in meate and drinke, but in righteousnesse, peace, and ioy in the Holy Ghost; but vnto the wicked there is no peace.*

Rom. 14.17

Esay 57.21

Obiect. But, doe we not see that wicked men, that liue in sinne, that be notorious sinners, swearers, blasphemers, drunkards, &c. that these liue in mirth and iollity, in eating, drinking, in ease and idlenesse; and the Children of GOD hath much sorrowe and heauinesse, griefe and wrong.

Obiect.

Answ. Yea it is true, that wicked men that liue in sinne, passe their daies in eating, drinking, sport, and passe-time, no sorrow nor heauinesse, but spend their daies in pleasure, *But suddainely they goe downe to hell.*

Answ.

Iob 21. 13.

Psal. 37.

Now, who will call this a true ioy? nay, it is a swinish and brutish ioy, carnall and fleshly, for if they knew all,

all, and saw their misery, that they be in daunger of GODS eternall vengeance, of Hell and damnation: oh! then they would mourne, and turne all their mirth into teares. If a Traytor be apprehended, arraigned, conuicted, and condemned to bee hanged, drawne, and quartered, and looke for nothing but present death and execution, and yet for all the sentence pronounced vnto him, that hee should dye, would fall to eating and drinking (as the world goes now) rather then to pray and repent him of his wickednesse, thinking only to riot and reuil to cheere his heart before he depart this world: Would not all men say he was a mad man, and out of his wits? This is the case of all lude men, they already are condemned, they want nothing but execution, and lye in danger of Holl fire: Alas! what cause haue they to be merry? but rather mourne and grieue, therefore there mirth is but madnesse. Iames 4.9.

Seeing wee can haue no peace of Conscience, nor any sound comfort, *Vse 2.*

till

vntill we haue the feeling of GODS loue, and ful assurance of the pardon of of our sinnes, let vs neuer giue any rest to our soules, vntill wee haue repented and got some blessed perswasion of Gods loue in Christ; and some warrant from this Spirrit, that our sinnes
Rom. 14. 27 are done away: For the Kingdome of GOD stands not in any outward thing, but in righteousnesse, peace, and joy in the holy Ghost. Alas if any of vs were condemned to death, lay in prison looking for nothing but present excecution, what could doe vs good? There were then no joy in Wife nor Children, landes nor liuings, meate nor muficke, no, no vnlesse wee haue the Kings pardon wee cannot bee merry, but would contemne all those things: Euen so when a poore sinner is arraigned and condemned in his owne conscience for sinne; hath no feeling of GODS loue and mercy for pardon of it, how is it possible that hee should haue one dramme of joy till the LORD in mercy seale vnto his

poore

poore ſoule a generall pardon by his ſpirit, dipped in the blood of Chriſt Ieſus. Well then, let us neuer bee at peace, nor giue any reſt vnto our ſoules vntill wee haue got ſome comfortable perſwaſion of GODS mercie for the pardon of our ſinnes.

That the bones which thou haſt broken may reioyce.

THESE words containe in them the ſecond parte of this Verſe: And it as much, as if the Prophet ſhould haue ſaid: O Lord I entreate thee for Chriſt Ieſus ſake to forgiue mee my ſinnes, and giue mee the bleſſed aſſurance of the ſame in my ſoule and conſcience, that ſo feeling and finding that thou art reconciled, and haſt pardoned my ſinnes; my ſoule is wounded and ouerwhelmed with griefe and ſorrow, as my very bones and moſt ſtrong parts are waſted and conſumed, and my ſtrength

2 Parte of the verſe.

strength decayed, may be restored, cheered vp and gladded.

By this speech he would shew his extreame griefe and sorrow for his sinnes, which was so extreame, that it wasted and consumed his strength, dryed vp his bones, spent his marrow.

Psa. 32. 3. 4

Doct. 5. No sorrow in the godlie like the sorrow for sinne.

Hence wee see that there is no sorrow to the heart of GODS children, like that sorrow which is for sinne, and offendeth our most gracious God and mercifull Father. Great is the griefe of an husband that looseth a kinde and vertuous Wife: And who can expresse the sorrow of a Father or a mother, for the death of their deare and onelie child? But yet all the sorrow in the world, is not like vnto that sorrow and griefe of heart for sinne: This will wound the conscience and cause much weeping and wayling, and great heauinesse, it will euen weaken the bodie, and strength of nature; and if it bee of any continuance, it will waste the bones, and consume away the flesh,

when

when I held my tounge, my bones conſumed. Lam. 16. 1. Pſalme. 32 Pſalm. 6. 2. Pſalme 38.

And the reaſon is this, becauſe a poore ſinner being wounded in conſcience for ſinne, and not feeling the loue and mercy of GOD for pardon, ſees nothing but hell, nothing but damnation and the wrath of GOD, which is a fearefull thing: for this cauſeth torments and feares, and terrours, and makes euen an Hell in a wounded conſcience: And of all plagues and iudgements what is more terrible and fearefull then to ſee the heauie weight and burthen of Gods anger, which is vnſupportable? Pro. 18. 14. For as *Salomon* ſayth: *A man may beare his ſickneſſe and infirmity; but a wounded conſcience who can beare?* Heb. 10. 31. Agayne, *It is a fearefull thing to fall into the hands of the liuing God*

Vſe 1. Seeing this is the wofull fruite of ſinne, that it thus woundeth the conſcience, and waſteth the fleſh, and the bones, wee ſee how God hateth ſinne, euen in his deareſt children

dren, ſo as if they will needes ſinne, and rebell agaynſt GOD, they muſt feele the woefull ſmarte of it. And therefore let vs aboue all things ſhun it, auoyd it, not dare to commit it: Oh! it will coſt thee deare, it will make thy heart to ake, it will breede thee much woe and miſery in ſoule and body.

Vſe 2. Wee ſee the miſerable blockiſhnes of all carnall men and women, who are not aſhamed to ſay, that they had rather deale with GOD then with men for ſinne; but alas, they neuer knew nor felt the weight of ſinne; but if GOD ſhould once open their eyes, and let them ſee their ſinnes, and feele the weight of his anger for them: Oh! then they will confeſſe it is a fearefull thing to fall into the hands of God. *If he be angry* (*ſayth* Dauid) *bleſſed is the man that truſteth in him.* Pſalme 2.

Vſe 3. Let vs learne that it is not ſome light ſorrow, or ſmall ſigh, or Lord haue mercy vppon me, will ſerue for our ſinnes agaynſt God. No, no, let

vs

labour to be humbled more deeply for our sinnes, seeing by them wee offend a most mercifull GOD: Yea, if it were possible, to shed even teares of blood for our sinnes; for all were little enough to expresse that griefe for sinne wee ought to haue.

Which thou hast broken.

THat is, which thou, O LORD, my GOD, in justice hath inflicted vppon me for these my great and haynous sinnes.

Hence behold, that GOD is most righteous and iust in punishing and correcting the sinnes of men, hee cannot winke at sinne in any man, no not in them that bee deare and neare vnto him, in his most holy seruant *Dauid*, a man after his owne heart, a holy Prophet of the Lord, yet if he rebel and play the wanton, he is sure to bee scourged for it, as heere in this place: So when hee numbred the

Doctr. 6. There is no respect of persons with God.

1 Sam. 24. Esay 39. Matth. 23.

the people, ſo *Hezekiah*, *Ieruſalem* that holy City: yea, if the Sonne of GOD which had no ſinne, take but our ſinnes vpon him, he muſt be puniſhed, the Iuſtice of GOD will ſeize vppon him. And the reaſon of this is manifeſt; becauſe GOD doth ſo hate ſinne, that hee cannot winke at it in any.

Vſe 4. If the Lord do ſo ſharpely and ſeuerely puniſh ſinne in his deareſt children, whom he loues beſt: Oh! then

1 Pet. 4. 17 what will hee doe vnto thoſe that are his enemies? *If to the greene tree, what*

Ier. 25. 29. *to the dry?* If Iudgement begin at the houſe of GOD, Oh! then what ſhall be the end of thoſe that obey not the Goſpel of God? If God do ſo ſeuerely handle his owne people, then much more the wicked.

May Reioyce.

Doct. 7. Pardon of ſin brings true ioy. HEnce wee learne that there is wonderfull ioy and gladneſſe in the heartes of thoſe who haue the pardon

pardon of thir ſinnes, it is a matter of endleſſe comfort to feele the loue of GOD in mans ſoule; to knowe God to be my gracious Father, Ieſus Chriſt to be my Redeemer, and the Holy Ghoſt to bee my Comforter, it is matter of endleſſe comfort. *Bleſſed is hee whoſe wickednesse is forgiuen, and whoſe ſin is couered.* Againe, *The kingdome of God ſtands not in meate and drinke, but in righteouſneſſe, peace, and ioy in the holy Ghoſt.* pſal. 32. 1. Ro. 14. 17.

Vſe 1. We learne hence that ſuch as continue in any knowne ſin vnrepented of, cannot looke for peace from God, for where goes ſinne there goes the curſe, *Eſay* 48. *There is no peace to the wicked:* God doth euen wage warre, and enter into a combate againſt all impenitent ſinners: This the Prophet ſpeaketh, *Pſal.* 7. GOD doth whet his ſword, bend his bow, and make it ready againſt the wicked: And therefore if wee want this, and haue not the feeling of GODS loue, and aſſurance of his mercy for the pardon of our ſinnes, Oh then let us labour

for it vse all meanes to attaine vnto it, pray for it, begge for mercy, and giue no rest vnto thy soule vntill thou hast it; and if thou hast it, Oh then make much of it, loose it not though thou mightest gaine a Kingdome: for all the world will not afford one dram of ioy & comfort with out it, and take heed of sinne, which will driue it away dim it, and dampe it, and depriue vs of the feeling of it.

Vse 2. wee see that vngodly men doe offer great wrong vnto the children of GOD: Oh say prophane beasts and Atheists these Professours, these Puritaines, they are allwayes heauy and dumpish, there is no comfort, no ioy, no mirth in them, they are allwayes sadde and heauy. Thou lyest like an Atheist, they haue more sound Ioy, and Christian Mirth in one houre, then the cursed Atheists of the world haue in a yeare. Yea, who should be merry, if the children of GOD be not merry? Who can reioyce more then hee that is the childe of GOD, that feeles

feeles GODS loue in his soule, is a member of IESVS CHRIST, and to whom there is no feare of condemnation. Rom. 8. 1.

It is true indeede, in regard of our sinnes and evills, wee haue cause to mourne and lament: Yea, to weepe, if it were possible, teares of blood; but in regard of Gods mercy, in that we be reconciled to GOD, deliuered from Death, Hell, and Damnation, by the Death and Merites of IESVS CHRIST, in whom we beleeue, wee can be merry; yea, rejoyce in all estates, in sickneſſe as well as in health, in poverty as plenty, in Prison as in liberty. Looke on *Peter* in prison, *Paul* in his chaynes: whereas wicked men haue onely a carnall and worldly joy in their friends, riches, honors, pleasures, and delights, if these be gone and lost, and their ioy lyes in the dust, then they are dumpish, heauy, and sad; no ioy then, no reioycing, but a knife, an halter, a pond.

So that by this wee see a cleare

and not able difference betweene the joy of wicked men, and the joy of GODS Children: the ioy of wicked men it is carnall and worldly, and earthly, the joy of GODS children is spirituall, inward, and heavenly: theirs is onely in time of prosperity; but the ioy of GODS Children is durable, permanent, lasting for ever in life and death; whereas the ioy of wicked men endes in death, if not before.

VERSE IX.

9. *Hide thy face from my sinnes, and blot out all mine iniquities.*

David can no way haue peace till his sins be pardoned.

IN these words *David* doth the third time renue his former Petition and suite vnto God, for the pardon of his sinnes, as one wonderfully amazed and cast downe in the sense and feeling of Gods anger for his sinnes.

And

Parts of the verse.

And the requeſt hath two Parts. Firſt, becauſe hee had provoked the Lord to anger, and was in danger of his diſpleaſure, hee entreates him to hide away his angry Countenance from beholding his ſinnes. As if hee ſhould haue ſayd, Oh Lord I haue committed great and grieuous ſinnes in thy ſight, and given thee cauſe to bee angry with mee: But Lord I beſeech thee caſt away my ſinnes out of thy ſight, looke not on them, neyther call them to accompt, but put them cleane out of minde. 1

Secondly, he entreates the Lord to blot them out of his booke of remembrance; alluding to them that keepe a Booke of debt, who write all downe that is owing vnto them; and in token all is diſcharged, blot and croſſe the booke: ſo he requeſts the Lord to croſſe the booke of debt, becauſe hee was not able to pay the debt, therefore hee requireth that hee would in the blood of Chriſt be content to blot the Booke. 2

When as *Danid* prayes to GOD

that hee would turne away his face: that is, that hee would not call his sins to minde to punish them, but forget and forgiue them; and as it were cast them behinde his backe, as men vse to doe with thinges they will not remember. Hence we may learne, that there is nothing so fearefull vnto vs poore distressed sinners, as is the terrible anger and frowning countenance of the most righteous God, which if a man beholdeth, and seeth the Lord to frowne vpon him, it is impossible that all the creatures in heauen and earth should giue him any comfort: no, *Dauid* a king, being in danger of his iust anger for sin, could haue no ioy nor comfort vntill he was reconciled vnto God, and did behold his louing countenance, turned towards him, in, and by the meanes of Iesus Christ.

Doct. 1. Gods anger most fearefull to the godly. 1 Cor. 10.5 Psalm 5.5. Psal. 45.7.

And no maruell though the Prophet intreated the Lord to turne away his angry face: for the anger of GOD is most terrible, yea more heauie than if a Millstone, yea heauen and earth

earth ſhould bee laide vpon a mans ſoule, for as *Paul* ſaith, *If God bee with vs who can be againſt vs:* ſo if he be againſt vs who can be with vs: *It is fearefull to fall into his hands.* And if the wrath of the King bee as the roring of a Lyon, how much more is the wrath of GOD to bee feared, who can caſt both body and ſoule into Hell. Rom. 8. 3. Heb. 10. 30 Math. 5.

Yea, ſo long as the children of GOD enioy his fauour, ſee his louing countenance, they are able to ſuffer much though men torment them, perſecute them, raile on them, they can indure much miſery, but if once they looſe the feeling of Gods loue, and ſee his angry face and frowning countenance turned towards them; Oh then nothing can comfort them till they obtaine his fauour againe. How many things did *Iob* ſuffer without impatiency, yea the loſſe of all hee had, ſo long as he felt the louing countenance of God towards him: but when he ſeeth the Lord to arme himſelfe like an enemy, and like an angry Iob. 13.

God then hee was no longer able to
Pſ. 6. 1 2. 3 indure, and what can be more terrible
to a poore ſinner, then to wrattle with
the anger of God, then which nothing
is more fearefull; and this can every
Childe of GOD teſtifie in his owne
conſcience by experience, feeling the
heauy weight of Gods anger.

Vſe 1. Seeing it is ſo terrible and fearefull
a thing for men to provoke the Lord
to anger, and to ſee his angry and
frowning Countenance: This con-
demnes that blockiſhneſſe and ſenſe-
leſſeneſſe in moſt men and Women,
who though they do nothing but ſin
agaynſt God daily, and ſo provoke
him to anger and wrath againſt them,
yet do not ſo much as ſay, *Alas, what*
Iere. 8. 6. *have I done?* though they lye ſmoa-
king vnder the heauy wrath of God,
to be deſtroyed for their ſinnes. Men
feares the anger and frowning face of
great men, eſpecially of the Prince;
but hard-hearted ſinners, feares not
the anger of the eternal God. Well let
all rebellious and ſtiffe-necked ſinners
remember what Chriſt ſayth: *Feare*

not

not him that can kill the body, and can do no more, but I will tell you whom you shall feare, feare him that can kill both body and soule, and can cast them both into Hell fire, feare him.

Becauſe nothing moues the Lord to anger, and to bee diſpleaſed with men and women but ſinne, therefore let us aboue all things ſhun ſin, not dare to rebell agaynſt God, and prouoke his anger, *Your ſinnes haue made a ſeparation.* Oh then take heede of ſinne; and if thou wilt ſinne, bee ſure thou ſhalt finde and feele the anger of God, and if thou wouldſt eſcape the anger, which is ſo terrible, take heede of ſin. We ſee men be to too careful to ſhun ſuch things as offend great perſons, and procure their diſpleaſure, for feare if they take a pinch agaynſt them, they turne them out of their Farmes, racke their rents, &c. Oh then feare to offend God, who will reiect and caſt thee off for euer, and increaſe thy iudgement. *Vſe 2.* *Eſay 59.2.*

If we haue ſinned, and thereby prouoked the Lord to anger by our ſins, *Vſe 3.*

as

as *David* did, and feele his displeasure and see his frowning Countenance: Oh then let vs giue no rest to our soules, till we be reconciled vnto him, till wee obtaine mercy and fauour at his hands: For so long as wee see his anger and his frowning countenance: Alas! we can haue no peace nor comfort in the World. If a man should haue the fauour of all men, great and small, Nobles, Lords, &c. yet if the King hate him, and cannot abide to heare of him, what can all this doe him good? So, if a man had the fauour of all men and Angels; yea, if it were possible, all the things on earth should seeke to vphold a man, yet if God bee angry, and displeased with him, his anger would crush him in peeces. Well then, when wee sinne against God, and so provoke him to anger, let vs vse all meanes to obtayne his fauour, let vs repent of our sins, bee humbled for them, acknowledge and confesse them, let vs pray for pardon, and intreate the Lord to turne away his face and angry countenance.

And

And as we see if a man offend a great person, hee will ride and runne night and day, send gifts, make friends, and all to obtaine his fauours againe: euen so must wee seeke for the fauour of God. And as *Absolon* hauing sinned against his father, sent *Ioab* and the woman of *Tekragh* to get his pardon. and to appease his fathers anger: so must wee seeke to Iesus Christ to be our Mediator to turne his Fathers anger from vs. 2 Sam. 14.

Lastly, seeing the anger of God is so fearefull a thing, and so vnsupportable, and the louing fauour of God is life it selfe; Oh then let vs make much of Gods louing countenance, and do nothing in word or deede that may turne his mercy and louing fauour from vs, but vse all good meanes possible to continue the same, for if we loue him, he will loue vs: if we honour him, he will honour vs. *Vse* 4.

Hide thy face from my sinnes.

That is, pardon them, and doe not call

call mee to accompt to puniſh mee for them, *Moſes* ſayth; *Thou haſt ſet our miſdeeds before thee, and our ſecret ſinnes in the ſight of thy countenance:* That is, the Lord beheld their ſinnes, that ſo hee might puniſh them for them: So when the Lord hideth his face from our ſinnes, it is all one as to pardon them: when a man caſteth a thing behinde his backe, or turnes his face from it, it is a ſigne hee would forget it, and not remember it; *I will put away your ſinnes, and ſcatter them like a miſte*; and wee know that miſts that appeare a little time, are by and by ſcattered and gone: *Hezekiah* confeſſeth, *That GOD did caſt all his ſinnes behinde his backe*: Alluding to men, who when they purpoſe to forget, or not to remember a thing, turne their backes vpon it. Againe, *I will caſt all their ſinnes in the bottome of the Sea*: Alluding to *Pharaoh* that wicked man, whom GOD drowned in the bottome of the Red ſea. And thus wee haue the meaning of the words.

Pſal. 90. 8.

Eſa. 39. 17

Mich. 7. 19

Heere

Heere we see how, and after what manner the Lord pardons our sinnes; namely, when hee doth forgiue and forget them, turne his face from them, hath no purpose to remember them, or to punish vs for them, and in a word, when hee doth vpon our true Repentance, for the merites of Christ esteeme sinne as no sinne, or though it had neuer beene committed, when hee covers them, or imputeth them not vnto vs.

Doctr. 2. Note how GOD pardons sins.

Psal. 32. 1, 2.

Seeing the Lord forgiveth sinne after this manner, and even he doth in mercy forgiue and forget our sinnes, puts them out of his Remembrance, casts them behinde his backe, and will neuer call them to minde any more. Heere is matter of endlesse comfort to distressed soules; if thou hast once repented of thy sins truely, and beene assured of GODS mercy for the pardon of them: Though thou mayest remember them, and thy Conscience accuse thee for them, as *Iob* and *David*, who were troubled for the sinnes of their youth, yet

Vse 1.

Psal. 25.

yet, I say, though thou shouldest remember them, GOD will neuer remember them any more to iudgment or condemnation, nor plague nor punish thee for them: Hee casts them cleane out of his mind, and turnes his face from them, and therefore if hee once pardon sinne, he pardons it for euer: *For the Decree and Councell of God is vnchangeable*, he alters not, and therefore if once hee giue pardon for sinne, he neuer revokes it, but loues to the end: *The gifts of God are without Repentance.*

Rom. 11. 29.

Vse 2. Seeing the Lord in pardoning of sinne doth turne his face from them, forgets them and forgiues them, and will never speake of them, nor call them to minde any more, we learne hence in pardoning of wrongs and injuries done to vs, to imitate the example of GOD our heavenly Father to pardon them, so as we neuer call them to minde agayne, that we forgiue and forget all wrongs and injuries; trample them vnder our feete. But it is a common speech of many

many vngodly Men and Woemen, if men doe them any harme, they Will forgiue them, but they will neuer forget them, and accordingly so they deale, though for a time they can shewe a smooth countenance and giue faire wordes, yet if euer they get them in their daunger, they will fetch them ouer, they will shew they spleene and smallice, and powre out all their poyson: But let all such take heed; For how can they say, *Forgiue vs our trespasses, as we forgiue them that trespasse against vs?* and yet doe not forgiue and forget wrongs. If the LORD should deale thus with vs, he should confound vs: for GOD is Prouoked of vs euery moment, and wee are indebted vnto him tenne thousand talents, yet hee is intreated of vs, and hee is reconciled vnto vs: Ought not wee therefore to forgiue one another after his example. This is the reason vsed by the Apostle *Paul, Col.3.12.13. Now therefore as the Elect of God holy and beloued, put on the bowels of mercy, kindnesse, humblenesse of*

of minde, meekenesse, long-suffering, forbearing one another, and forgiuing one another: if any man haue a quarrell against another, euen as Christ forgaue, euen so do ye. It were woful with us if GOD were not ready to forgiue; for we find our selues ready to offend, and our sin vnpardoned is sufficient to make vs condemned.

The second branch of the Petition is in the end of the verse in these words.

And blot out all mine iniquities.

2 Part of the verse

THat is, blot them out of thy Booke of Accompts, and that Bill and Debt-booke wherein they seeme to bee written; for so much the speech imports: The Prophet alluding to men that keepe Bookes of Accompts, wherein they write all their debts: euen so the LORD hath as it were, his Booke of Accompts wherein are registred all the sinnes

of

of men and women, when, and where, and howsoeuer committed.

Then hence we learne that all our sinnes are knowne to GOD: he hath them all, as it were, written downe in a Booke of Accompt, and vnlesse they be blotted out in this life, they shall all one day bee called over, euen at the day of judgement. *The Booke shall bee opened*, and euery mans conscience shalbe as a Bill of inditement to accuse and condemne him. This is that which is told by the Prophet *Ieremy, Chap.* 17. *The sinne of Iuda is written with a pen of iron, and the point of a Diamond.* And *Iob* hath it, *Thou hast sealed vp our sinnes in a bag.* By all which places it appeareth, that all our sinnes are knowne to God, as perfectly as if they were noted in a booke, and vnlesse we repent, they shall all one day bee called over and layd to our charge, when our Bookes shall bee opened.

Doct. 3. All our sins knowne to God.

Reuel. 20.

Seeing all our sinnes are well knowne to GOD, and the LORD hath them all, as it were, written

Vse 1.

downe a Booke, and this Booke ſhall one day be opened; and if our ſins be not blotted out before death come and this debt be not cancelled, then they ſhall bee brought to light, and we ſhal be caſt into priſon till we haue payde the vttermoſt farthing. Then wee ſee it ſtands vs all in hand, while wee liue, to labour to haue this Booke cancelled, that our ſinnes may be put out, and all our debts croſſed: For if they bee found vncancelled at Death, and the day of judgement, if they be found then vppon Records, ſurely then it is too late to looke for mercy, or cry *Lord, Lord open vnto vs*; and therefore it is a matter of endleſſe moment, which wee are almoſt carefully to thinke vppon, that this Booke may be croſſed, and our ſinnes cancelled, ſo that wee bee not in the great day of the generall judgement called to an accompt for them.

But how might wee doe that we might haue our ſinnes blotted out? wee are not able to pay the debt: Wee owe the LORD ten thouſand tallents,

tallents, and cannot pay one penny: what ſhall wee doe to haue the debt payed?

To this I anſwere: The LORD is like a merciſull Creditour, if his Debtour be not able to pay, let him confeſſe the debt, and hee will aske him no more, but will willingly pardon all. So the LORD GOD, ſeeing wee are by no meanes able of our ſelues, to pay the debt, yet if wee confeſſe it, and deſire pardon, hee will forgive it: And yet becauſe hee is juſt, as hee is merciſull; therefore hee muſt needes looke for this, that his Iuſtice ſhould bee ſatisfied, and that is done by the meanes of IESVS CHRIST, he is become our ſurety, hee is content to take our debt on him, to become pay-maſter, and ſo when nothing elſe could do it, hee was content to ſuffer death, even the curſed death of the Croſſe, and to blot out our ſinnes by his owne heart blood.

So then wee ſee the meanes how our ſinnes are blotted out; namely,

when wee doe repent of them, bewayle them, be humbled for them, leaue and forsake them, lay hold on Iesus Christ, and apply vnto vs his death and passion, then by the blood of CHRIST, all our sinnes are done away.

VERSE X.

10. *Create in mee a cleane heart, Oh God, and renew a right spirit within me.*

DAVIDS new Petition.

DAVID having hitherto craved at the hands of GOD, pardon of his sinnes, doth here put vp a new petition to GOD; namely, for Regeneration, or the new birth, that GOD would cast him in a new mould, and make him a new man: And that GOD would in mercy goe forward with that blessed

sed worke of Sanctification begunne by his Spirit, and now interrupted by his sinnes.

Our reconciliation with GOD stands in two parts. Namely, pardon of sinne and regeneration: And *Dauid* having in the former *Verse* prayed for grace and mercy, that GOD would haue mercy vpon him, pardon all his sinnes, and wash them all away in the blood of his Sonne. Now he doth begge for regeneration and encrease of the blessed worke of Sanctification, which is begunne and continued by the holy Spirit of GOD: For though the Lord shall pardon sinnes past, yet if he giue not power against sinne in time to come, we shall marre all quickly, and commit eyther the same agayne, or else some greater sinne: Therefore hee craues power against sinne in time to come, that hee may not fall into the like agayne.

In this tenth *Verse* there bee two things to bee considered: First, hee craveth a sanctified heart, because

Parts of this verse two.

till the heart bee pure, no good motion can proceede from thence, no more then ſweete water from a bitter Fountayne: Secondly, hee prayes for the renewing of the worke of grace, or new birth, and ſanctification, which he had by his ſinnes hindred, yea greatly interrupted, that ſo his foule and filthy heart beeing renewed and ſanctified, thence might proceede good affections, and holy actions, with continuall and conſtant obedience.

Doctr. 1. Iuſtificatiō and ſanctification go together.

Whereas the Prophet joynes this petition of Sanctification vnto the former of Iuſtification, wee learne, that theſe two graces of Gods ſpirit, Iuſtification, pardon of ſinne, and Sanctification, a godly life and converſation, are ſo knit and vnited together, that they cannot bee ſeperated; ſo as no man is truly juſtified by faith in the blood of Chriſt, but hee is alſo ſanctified by the Holy Ghoſt: no man can haue the pardon of his ſinnes, but hee muſt become a new creature in Ieſus Chriſt. And this appeareth

appeareth playne by Saint *Paule*, *Rom.* 5. treating of iustification, and *chap.* 6. *vers.* 4. 5. in treating of sanctification, hee shewes that these two goe ever together; so as he that is not sanctified, is not iustified; and hee that is not regenerate and borne anew by Faith in Iesus Christ, and the worke of the Spirit cannot haue the pardon of his sinnes.

Seeing Iustification, and pardon of his sins, and Sanctification and newnesse of life, cannot be severed in the children of GOD, no more then fire and heate: Then men had neede to take heede, least they deceiue themselues while they say, *God is mercifull, and they hope all their sinnes are pardoned in the blood of Christ.* But vnlesse thou be truely sanctified, vnlesse thou bee a new Creature in Christ Iesus, thou canst haue no assurance of the iustification and pardon of thy sins; and therfore if thou liue in sin, delight in sin, no change, no new birth, no reformation of thy heart, certaynely thou hast no pardon of thy sinnes *Vse* 1.

as yet, and thy hope is but a fooliſh and vayne fancy of thy owne braine.

Vſe 2. Hence wee learne to try the aſſurance of our ſalvation, by the fruite of our Sanctification: for hereby we may aſſure our ſelues, that wee are juſtified, if we leade a ſanctified life. If wee haue our converſation in holineſſe, wee ſhall haue in the ende everlaſting life, 2 *Timothy* 2. 19. the Apoſtle ſheweth there, that the foundation of the LORD ſtands ſure, ſo that the Lord knoweth who are his. He ſheweth alſo how we ſhall know that we are the Lords; even by this: Every one for his owne aſſurance muſt depart from iniquity; and this is confirmed by that of St. *Iohn. Ioh.* 1.6,7. *If we ſay we haue fellowſhip with him, and walke in darkenes, wee lye, and do not the truth.* Oh then las we glory in the name of Chriſtians, and would be accompted Chriſts, let vs be carefull to bring forth the fruites of Chriſtians, and to leade a ſanctified life; for God hath joyned theſe two together, ſo that not all the wit and poli-

cy

cy of man whatsoever, is able to seperate them.

Create in me a new heart.

TO Create, is to make a thing of nothing, as *God created the world*; that is, he made all things of nothing. Hence then learne, that it is as great a worke to craue a new heart, and so to saue a sinner, as to create the whole world of nothing; yea in some respects it seemes harder: For in the creation of the World, the LORD but spake the word, and al was made, there was no hinderance, no resistance or opposition; but in the creation of the heart a new, there are many lets and hinderances. First, within a man, euery man an enemy to his owne saluation; and the flesh resists this worke: Agayne, the Diuell doth labour to hinder by all meanes possible, so blessed a worke.

Gen. 1. 1.

Doct. 7. Repentance is a new creation.

Yea, and besides that, it is a great work to create in a man a new heart: It

It is also a worke of great difficulty, not accomplished without great labour and payne, and therefore is it called a Birth, a Death, a Circumcision; so then, even as no birth, no death, no cutting off of the flesh, can bee without payne and sorrow: So the conversion of a sinner is not wrought without paine and sorrow. The Infant is not delivered out of it mothers wombe without payne; and doest thou think (oh man) to part with sinne which is in thee, was conceived with thee, and which since thy birthday, vnto this present, thou hast nourished with such delight, and not to taste of payne in the new birth? no assuredly it will not bee, but it will cost thee much sorrow, many a sigh, yea, and teares themselues before thou hast the same wrought effectually in thee.

Vse 1. Seeing it is so hard a thing to haue a new and sanctified heart, even as to create the whole World, then we had need to take the greater paines about it, to vse all meanes that God hath appointed:

appointed: namely the word Preached, the Sacraments, Prayer, meditation in the Law of GOD, and to crye vnto GOD for the same continually. Ioh. 17. 17. Acts 15. 9

Wee see that there is nothing in man of himselfe that is pleasing vnto God, for *Dauid* prayes to haue a new heart created in him; and therefore there is no will nor motion in any man of himselfe to please God, all must bee new; yea, till the heart be created a new, and sanctified, it is a sinke of sinne and all vncleanesse, full of poysoned lusts and concupiscence, and therefore no freedome if will to any thing that is good, till GOD create this new heart. *Vse* 2.

Seeing *David* prayeth to God to create a cleane heart within him, it must admonish vs all to looke vnto our hearts that they bee cleane: for it is the Fountayne of all life and motion. Now such as the fountaine is, such will the Water bee, such as the roote is, such will the fruite bee; and if thy heart be evill, it will send forth filthy *Vse* 3.

filthy lusts and desires. And as our Saviour sayth: *Out of the heart commeth evill thoughts, murthers, adulteries, theft, false testimonies, slanders: these are the things which defile the man.* Oh! then let vs looke vnto our hearts and labour for sanctified harts, intreat the Lord to create them in vs, and to take away our stony and corrupt hearts, and giue vs good and honest hearts, sanctified by his Spirit: for looke how our hearts be, so will our thoughts, words, and workes be: a good heart wil haue good words, and good deedes; but a stinking and corrupt heart will send forth vile and filthy words and workes.

Mat. 15. 29

Luke 8.

Quest. *Quest.* Doth *David* desire no more but a cleane heart? hath he no care of his words and of his actions, of his outward life and conversation?

Ans. *Ans.* Yes verily, *David* though he names but the heart, yet vnderstands the whole man, both outward and inward; but because that is the fountayne of all, therefore he names that;

and

and if the heart be pure, it will make the whole man good: for the heart of man is like the great wheele of a clocke, it is the first moover eyther to good or ill.

Hence marke, that in true sanctification, where the worke is truely wrought, it is not onely outward in word and deede, but it is inward, and of the whole man, both body and soule, heart, will, judgment, affection, conscience, words, and workes. *The God of peace, sanctifie you throughout.* So that the minde, which by nature is full of blindnesse and ignorance, is inlightned with the true knowledge of God, reuealed in his Word, the will flyeth evill, and imbraceth that is good, the affections are purged from rebellion; yea, every part and faculty, both of body and soule is sanctified: *So that as we haue giuen vp our members seruant of vnrighteousnesse to worke sinne: Now they become seruants of righteousnes to holines:* Yea the body is now a fit Temple of the holy Ghost, fit to performe all

Doct. 3. True Sanctification is never in part.

1 Thes 5.23

Rom. 6.19

all duty to GODS glory, and the edifying of our brethren. And therefore this must bee remembred, that hee which is truely sanctified is wholly sanctified throughout, in soule and body.

Use 1. This shewes thousands in the World to bee in a miserable case: For (alas) they seeme to be religious, and yet are not truely sanctified, for they liue in some sinne or other, with *Herod*, they nourish in their bosomes many sinfull and rebellious lusts and desires. Well, if thy tongue be not sanctified to cease from ill words, and to speake well, if thy hands, or eyes, or eares, &c. if thou be not sanctified throughout, in every part there is no true worke of grace, no sound sanctification, for where it hath true operation or working, there will be a change in all parts and power of the soule and body.

Mark. 6. 2.

Note this well.

Iames 1.

Use 2. Let vs labour to be assured of this blessed worke of Sanctification, in that wee finde our selues purged throughout our minds, will, affection,

on, Reason, Conscience, Tongues, Hands, Feet, that we deny any service to sinne and Satan, and doe willingly consecrate all to God: For if we keep one part, and neglect another, it will not boote vs no more then to set a strong defence at one place of a Castle, and to neglect the rest, or to shut one Gate, and let the rest stand open.

Now that we may the better discerne our estate, whether the sound worke of grace be wrought in vs, or no, and whether GOD hath sanctified our hearts truely or not, we shall know it by these three fruites or Sanctification, which are ever found in all them that be truly Sanctified.

Notes to know whither this change is wrought in vs or no

First, a detestation, and earnest loathing of our former sinnes, in which we haue delighted and taken pleasure in, with an hearty loue of righteousnesse and holinesse, and newnesse of life: so as we are loath to offend God in any thing, and are most carefull to please him in all things, when as wee carry a purpose not to sin, but can say;

I delight in the Law of God in the inward man, though we fall by the infirmity of our owne flesh. Rom. 7. 22.

2 Secondly, when wee finde in our selues, that from this loue of that, is good, and hatred of evill, wee find an earnest desire in our hearts to imbrace the one, and to flye the other: so that from this desire there arises a setled purpose in heart, and a carefull indevor in life to mortifie our corrupt nature, to subdue the flesh, and in time to come to frame our liues in al things according to the rule of GODS holy Word; and that we not only desire this, but vse all blessed meanes, Word, Sacrament, Prayer, Meditation to performe it.

3 Thirdly, another fruite is this: namely, when as we finde in vs this desire (to doe well, and purpose, and hearty indeauour to kill sinne, and to liue to GOD) is hindred by our spirituall enemies, the Divel, World, and the Flesh, that then we find a griefe of heart, a spiritual combat betweene the Flesh and the Spirit, whereby we

strive

striue and struggle to preuaile against our spirituall enemies, and to ouercome them: then there is wonderfull peace of conscience, and ioy in the holy Ghost.

Well then, let all men try themselues whether God hath by his Spirit truely wrought the worke of Sanctification, or not. First, doest thou hate thy former sinnes, and loath them as bane and poyson, yea, as the Diuell himselfe? and doeth thy heart loue good duties, holy and righteous, which before thou foundest bitter? Secondly, doest thou desire and indeauour to kill thy corruptions, to subdue and mortifie thy lusts and desires? and doest endeauour to frame thy life according to the rule of Gods Word, and makest that thy sole guide? Thirdly, doest thou grieue at thy faults and infirmities, shunnest the occasions of sinne, and dost wrestle against all the temptations of Sathan? and doest thou reioyce in nothing more then to preuaile and get the Victorie? These be good signes

Vse 2.

and fruites of Sanctification, but bee they wanting, thou canst not be assured thou art truely sanctified or hast any true work of grace, as yet, wrought in thy heart.

O GOD.

Doctr. 4. God the author of Sanctification. 1 Thes. 5. 23 Iohn 1. 13.

HEnce we learne who is the Authour of this worke of Sanctification: namely, it is the proper worke of the third person in Trinity, the holy Ghost, he doth sanctifie the Elect: *The very God of peace sanctifie you throughout.* The faithfull are begotten, *Not of flesh and blood, nor of the will of man, but of God.*

This worke of Sanctification cannot flow from our Parents: *For who can bring a cleane thing out of filthinesse:* The new birth is not of blood nor of the will of the flesh, nor of man: but of Christ, who 1. *Cor.* 1. 30. *Is made vnto vs sanctification.* *Col.* 1. 19. *In him are hid all the treasures of it.* Iob. 1. 16. *Of whose fulnesse we receive grace for grace.*

Against

Agayne it is sayd: *A new heart will I giue them, and a new Spirit will I put into them: And I will take away their stony hearts, and giue them hearts of flesh,* God the Father sanctificth in giving his son Christ vnto vs: so Christ sanctifieth in washing vs from our sinnes in his blood: And the Holy Ghost in applying Christ Iesus his death and resurrection to vs: and thus the worke of Regeneration, or Sanctification, is by God alone wrought in the elect. Eze. 36. 26 & 8

Well then, this shewes that man hath no freedome of will in Heauenly things pertayning to Eternall life: but all is of GOD, faith, salvation, life eternall, all comes from God; and therefore let vs vse all good meanes appoynted of GOD, and seeke this at his hands, who alone can and will doe it. *Vse.*

Now followes the second part of the Verse: *And renue a right Spirit within mee:* Where *Dauid* craues grace from GOD to become a new creature; and withall that God would 2 Part of this verse.

and fruites of Sanctification, but bee they wanting, thou canst not be assured thou art truely sanctified or hast any true work of grace, as yet, wrought in thy heart.

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Now followes the ſecond part of the Verſe: *And renue a right Spirit within mee:* Where *Dauid* craues grace from GOD to become a new creature; and withall that God would 2 Part of this verſe.

inable him by his Spirit to be faithfull and constant in time to come, and therefore requires of GOD a stable spirit, a firme spirit: that is, not onely a constant purpose to walke vprightly with GOD; but power and strength from his Spirit to become faithfull and constant, as fearing his owne weakenesse, if the Lord should leaue him to himselfe: For as GOD giues grace to obey, so he must giue grace to persuer. As if hee should haue sayd: O Lord? thou hast begun this blessed worke of regeneration and new Birth, by thy Holy Spirit: But I, like a sinfull wretch, by sinne and rebellion haue hindred the same, and broken off thy gracious worke of thy Holy Spirit: Now I beseech thee, O Lord, lay to thy hand againe, and afresh begin to renew the worke of thy Spirit, even the blessed worke of new Birth; and withall grant that in time to come, I may be strengthned in the inner man by thy Holy Spirit, and may bee made thereby firme and constant to continue; yea, to grow

and

and hold out to the end in holy obedience.

Doctr. 5. Man by sinning, breakes off the worke of Sanctification.

Marke that *David* acknowledgeth hee had broken of the worke of God his Spirit in him, and interrupted the same, and hindred the worke of Sanctification by his sinnes, and disobedience. And therefore wee learne that after God hath touched a mans heart to repent, and sanctified him by his Spirit, if hee sinne and rebell against GOD, hee doth what lyes in him to cut off the worke of grace, to hinder the worke of his saluation, and breake off the gracious worke of Sanctification and new Birth; and if the LORD should leaue him, hee should fal cleane away from grace: for the Spirit of God is glad and joyfull, when as wee are carefull to avoide all those wayes which offend God, and wound our soules, when wee seeke to keep good hearts, faith vnfeigned, and a good conscience; then the Spirit of GOD doth daily proceede with the worke of new Birth and Sanctification: but after wee shall rebell against

GOD, and commit sinne, we grieue the Holy Spirit of GOD, and vexe him that hee is compelled by our lewdnesse, to leaue off the worke in the middest, because wee suffer not our selues to be wrought vppon; but wee will follow our owne lusts and liking; and when the Spirit of GOD ceaseth to renue vs, and to beget our hearts to God, then there rises blindnesse of minde, so as wee cannot conceiue and feele the loue of GOD, as in *Dauid*: And then this gracious worke of the Spirit being interrupted, there arises griefe and sorrow of soule and conscience.

Eph. 4. 30.

Vse 1. VVell, seeing this is the fruite of out sinnes, against knowledge and conscience, they hinder the worke of grace and new birth, and interrupt the blessed worke of Sanctification, begun by Gods Spirit, and bring blindnesse of minde, and hardnes of heart: Oh then let vs take heede of sinne! intreate the Lord that hee would giue us grace for ever to hide his word in our hearts, that wee might not sinne against

againſt his Maieſtie, and that he would not leaue vs to blindneſſe of mind and hardneſſe of heart, but that he would rather continue his loue, and mercy vnto vs, and that his holy ſpirit would daily proceede with the bleſſed worke of Sanctification and renewing of our ſoules vnto holineſſe and true righteouſneſſe.

So often as we be tempted to ſinne, let vs remember, that if we yeeld vnto it, wee ſhall hinder the bleſſed worke of Gods Spirit, hinder our new Birth and Sanctification, and thereby doe what lyes in our power to grieue the holy Spirite of God, and cauſe him to leaue off the bleſſed worke of Regeneration. *Vſe 2.*

When *Dauid* intreateth the Lord that he would renue a conſtant and ſtable ſpirit in him, he ſhewes that he was greatly affraid of his owne weakneſſe, and therefore deſires ſtrength from God to hold out and perſeuere in obedience euen vnto the ende: that God would by his Spirite giue him a conſtant purpoſe and continuall inde- *Vſe 3.* Good to feare our weakenes.

uour both in heart and life to doe his will: and therefore we learne from him to ſuſpect our ſelues, to feare our owne weakneſſe and infirmity, if the Lord ſhould leaue vs to our ſelues;

Pro. 28. 14. *Bleſſed is the man that feares alwayes, but he that hardeneth his heart ſhall runne into all euill wayes:* For ſuch is our weakeneſſe, that we are ready to fall into the ſelfe-ſame ſinne, from the which wee are eſcaped, if the Lord do but a little leaue vs to our ſelues: This doth the Prophet teach: Pſalme 78. *How oft did they prouoke him in the wilderneſſe, and grieue him in the deſart:* Thus did *Pharaoh*, *Exod.* 9. Chap. 27. *I haue ſinned, and the Lord is righteous, but I and my people are ſinnefull:* But when the Iudgement was remooued, his heart was hardened againe, and he continued in his ſinne; We ſee this in the example of the Iſraelites, *Iudges* the third Chapter: They committed euill againe, and againe, they fell into Idolatrie, they knew it was a ſinne; yea, and they had experience of Gods ſeuerity againſt

againſt it: for all that, they fell againe into the ſame ſinne, and ſo prouoked the Lord to puniſh them. So, *Hebr. 6. Many ſinne againe after the receiuing and acknowledgement of the truth.* So that except the Lord vphold, and hold men backe, they will fall into the ſame ſinnes they before committed, and ſo prouoke the Lord afreſh to puniſh them.

O then let vs feare our weakneſſe; If *Dauid*, a Holy Prophet, a man after Gods heart, prayeth thus, That God would ſtabliſh him with his free Spirit: that is, giue him a conſtant purpoſe and indeauour to continue in obedience, how much more haue wee neede to do the ſame, knowing how weeke we are, how many inticements we haue to ſinne, how cunning the Diuell is, and vſeth the world and the fleſh as ſo many enemies to fight againſt vs: Well, let vs feare the worſt, and doubt our weakeneſſe, and it will make vs more carefull to ſhunne ſinne, and the occaſions of ſinne, for ſeldome ſhall a man fall

into

into that ſinne, which he doth truely feare to commit.

Vſe 4. As wee are to feare our owne weakeneſſe, ſo we muſt intreate the Lord, that he would neuer leaue vs to our ſelues; but that hee would giue vs his ſtable and conſtant Spirite; or as *Paul* prayes for, *That God would ſtrengthen vs by his Spirit in the inner man*: that we might not onely beginne well, but continue by conſtant perſeuerance in obedience all our dayes: for if the Lord leaue vs, alas! we ſhall eaſily fall flat to the ground: euen as a ſtaffe in a mans hand, ſo long as it is ſtayed, it ſtands, but if it be left alone, it falles to the ground: ſo it is with vs; and therefore let vs not preſume of our owne ſtrength or power, but ſuſpect it, and pray to God to renew his conſtant and ſtable Spirit in vs.

Vſe 5. Heere is matter of great comfort to the children of God, that fall of weakeneſſe and infirmitie to the ſame ſinne after Repentance; and ſuch is the depth of Sathans Temptations, that

that hee tels them that the Children of GOD fall not into the same sinne againe after their Repentance; if they adoe, he then telleth them, that there is no place for a second Repentance: But this is false, for the promises of God are without limitation of times, or consideration of sinnes, or respect of persons: Hee will receyue to mercy all Repentant sinners, whether their sinnes bee committed before or after Repentance, whether once or often, so that they renue their Repentance, according as they haue sinned anew. This pardon Christ himselfe publisheth, *Mathew Chapter* 11. *Come vnto mee all yee that are weary, and are heavy laden, and I will refresh you*: Yea, the Lord enjoyneth vs sinfull men, *Luke* 17. *To forgiue our brother seuenty times seauen times, if he turne againe, and say, it repenteth me*: So that wee see this is a maruailous comfort to all such as groane vnder the burthen of their sinnes, that haue fallen through infirmity into one sinne often; let not such bee discouraged, but

but assure themselues, that albeit with *Peter* they fall often, yet if with him they repent truely, and weepe bitterly for their sinnes, the Lord is mercifully to forgiue them their sinnes: Not that we should liue proudly, presumptuously, stubbornely, and obstinately against him; but if wee fall through frailty: for *Psalme* 103. *The Lord knoweth whereof we be made, he remembreth that we are but dust.*

Doctr.6. The childe of God not alwayes at one stay.

When *Dauid* prayeth to be renued, and to recover his former feeling and comfort. Hence wee learne that the Childe of GOD is not alwayes at one stay, but there is an entercourse in the estate of a Christian man or Woman: Sometimes full of comfort, joy, and peace of Conscience; and sometimes againe heavy and sad, yea full of sorrow and perplexity: Euen as a man in an ague, sometimes sicke, and sometimes well: and as it is with trees, sometimes winter, and sometimes Summer: This is the estate of all Gods children, as *Dauid*, *Ioseph*, *Hezekiah*, *Iob*, *&c.* and con-

continuall experience prooveth this, that the eſtate of GODS children ebbes and floweth, hath their change: when as they walke directly and vprightly with GOD, then they haue peace and comfort, but when they ſtart aſide and commit ſome ſin, then they finde torments of conſcience, and griefe of minde.

This ſhewes vs what is the eſtate and condition of the Child of GOD in this life: Hee is not heere ſo ſanctified, as that hee feeles no corruption of ſinne to hang about him, but rather ſuch a one as feeles the burthen of his corruptions hindering him in this his courſe of Chriſtianity, vnder which he ſighes and groanes, labouring by all good meanes to be disburdened. Indeed it is a matter of great comfort to feele the graces of Gods Spirit, as Faith, Loue, &c. But no childe of GOD can alwayes feele the comfort of grace; but as fire that is raked vp in the Aſhes, it is hid from his feeling for a time, but at length it will breake out agayne to his

Vſe 1.

his great joy and comfort.

Vſe 2. Well, ſeeing this is the ſtate of Gods Children heere, that ſomerimes they finde great peace and comfort, ſometimes great griefe and ſorrow, let vs not be too much diſcouraged; but rather when as by our falls and ſlips, wee haue weakened our Comfort: Let vs entreate the Lord to renue our comfort agayne; let vs do as a poore Trauailer, if hee miſſe his way, and goe out of it, hee will haſten into it agayne, and truge, and plucke vp his heeles to recouer that he hath loſt: ſo let vs, when we haue ſinned and gone out of the way, make haſte to returne, and as a man that hath beene long ſicke, and growne feeble and weake, will vſe all meanes to gather vp his crummes, and to recouer his former ſtrength agayne: So let vs when wee haue loſt ſome part of our comfort, and Heavenly ſtrength: let vs (I ſay) vſe all bleſſed meanes, to recover our former health and comfort agayne; let vs pray much, reade much, heare much, and mediate much

much; let vs bewaile our former ſlouth, and make more vpright ſteps in time to come, to Gods Kingdome.

Note hence, that it is the ſpeciall fruite and marke of a ſanctified heart, and of the minde renewed, to haue a *right Spirit*; that is, a purpoſe not to ſinne, but in all things to pleaſe God, and to doe his will, to walke with God in all his Commaundements: whereas of the contrary, when a man hath a purpoſe to liue in any knowne ſinne; it is a fearefull and manifeſt ſigne of a naughty and wicked heart: for when the heart is truely ſanctified, then will bee wrought this right ſpirit not to ſinne in any thing. I doe not ſay, that the man ſanctified and regenerate, doth not ſinne at all; but hee hath no purpoſe to ſinne, no delight in ſinne, but beareth a conſtant purpoſe in all things to pleaſe GOD: when he can ſay with *Dauid, I haue reframed my feete from euery euill way*: Againe, *Hee that is borne of God ſinneth not*, that is, with full purpoſe of heart,

Doctr. A purpoſe not to ſin, the marke of a ſanctified heart.

Pſal. 50. 17
Marke 6. 2.

Gen. 17. 1.
Pſal 18 23.
1 Iohn 3. 9
Gen. 39. 9.

heart, with delight in ſinne, and as they purpoſe, ſo they endeauour it, they are afraid and ſuſpect themſelues, ſhun the occaſion of ſinne, ſtriue againſt their corruptions, and Sathans temptations.

Vſe 1. This Doctrine doth euidently conuince the greateſt number to be ſuch as neuer had the true worke of ſanctification wrought in them: their hearts bee not ſanctified, their mindes be not renewed. Why? namely, becauſe they want this marke and fruite of a ſanctified heart: For though they heare of their ſinnes, be told of them, and the fearefull iudgement of God denounced againſt them, yet they will not leaue them, nor forſake them, but will continue in them; yea, though it coſt them the loſſe of Gods fauour, and the loſſe of their owne ſoules. Let vs not deceiue our ſelues, let vs try our hearts by this rule, whether they be ſanctified, or not: doeſt thou find a diſlike of all ſinne, and an hatred of them? haſt thou a conſtant and reſolute purpoſe no more to ſinne againſt

againſt thy God wittingly and willingly, haſt thou a reſolute purpoſe, by the grace of God, to walke before him all thy dayes? this is a ſigne of an vpright heart, and that it is ſanctified. But doeſt thou find no ſuch reſolution, no ſuch purpoſe; but rather contrary, a purpoſe to runne on in thy olde ſinnes, thou wilt continue in them, let GOD and men ſay and doe what they can, in lying, ſtealing drunkenneſſe, whoredome, ignorance, contempt of the word, &c. Say what thou wilt, profeſſe what thou wilt, it is a cleare caſe, thy heart is nought, it is filthy, not ſanctified: for it is impoſſible that a man ſhould haue true Repentance, and an heart truely ſanctified, and to keepe a purpoſe to liue in his knowne ſinnes. And therefore it conuinceth all ſuch as bee impenitent ſinners, and notorious hypocrites: yea, if they leaue many ſinnes, and yet purpoſe to liue in one, it argueth the heart is not ſanctified: *Herod* left many, yet liued in couetouſneſſe. Marke 6. Math. 18.

Vse 2.

This Doctrine may ſerue for the comfort of Gods children, who are much grieued for their ſins and infirmities, when they faile and come ſhort of good duties, and ſometimes ſtart aſide, as ſaith St. Iames. *In many things we ſinne all, and the iuſt man falls ſeuen times:* But if thou canſt truely ſay, it is againſt my purpoſe, I hate the ſinne I commit; I condemne it, I had no purpoſe to do it, my deſire was to pleaſe God, then thou mayeſt haue comfort, thy heart is ſound; God will not condemne thee for it, *The Lord will ſpare his children as a father his onely ſon.* A child is a going to ſchoole, and his purpoſe is ſo to doe; in the way he falles into ſome company, and ſtayes there too long, and plays the truant, but it is againſt his purpoſe: euen ſo the childe of God purpoſeth to ſerue God, and to pleaſe him in all things, hauing no purpoſe to ſin, but by ſome temptation of the Diuell, or allurement of the world, he is ouertaken: *I doe the euill I would not, I cannot doe the good I would, but I delight in the*

Mal. 3. 17.

Rom. 7.

Law

Law of God concerning the inner man: This is *Paules* comfort, and this is the comfort of all Gods children, if they can truely say, I doe the euill I would not, I delight in the Law of God, that God will accept the will for the deede.

Renew, or refreſh, a right Spirit in mee.

AS if he ſhould haue ſayd, O Lord I haue (by my ſins) dimmed thy grace in mee, yea, euen quenched and extinguiſhed them, and almoſt put them cleane out; but Lord I beſeech thee, renue thy graces in mee; *Refreſh them.* Euen as we ſee a lampe when all the oyle is ſpent, it winkes, and is almoſt extinguiſhed, till it bee renued and refreſhed with oyle, then it burneth againe and giues light.

Hence wee learne what is the curſed nature of ſinne, and the great power of it; namely, it is as a poole of water caſt on the fire, which if it do

Doct. 8. Sin quenches grace as water doth fire.

not quench, and extinguish, and put out all, yet it greatly allayes the heate of it: Euen so the graces of GODS Spirit in his children, alas they be but weake and small; but sin is as a poole of cold Water, to quench the heate and comfort of them. *Dauid* was wont to delight in Gods service, to be forward therevnto; but sin did so coole him, that hee could haue little joy in it now: *Demas* was forward a while, but the World choked him so that hee left Christ; and Christ bids the Church of *Sardy*, to be awake, and to strengthen the things that are ready to dye in them; and the *Laodiceans* grew neyther hot nor cold, by reason of their pride and carnall
Reue. 3.3. security: So is the Church of *Ephesus* reproved, for that shee had lost her first loue: So the Apostle Saint *Iames* resembleth and compareth sin
Reue. 2. to Childe-bearing, for the fruitfulnesse of it, *Iames* 1.15. *Lust when it hath conceiued, it bringeth forth sinne, and sinne, when it finished, it bringeth forth death.* 1. *Cor.* 5.6. Likewise it

is compared to leaven that leaveneth the whole lumpe, and therefore no maruaile though it proceede by little and little, from one degree to an other.

When wee see some men who haue been forward, and haue taken delight in good things, now grow cold and lose their first loue, this is a flat signe that some sinne or other hath stole vpon them, they either fall in loue with the world, delights, pleasure, profits, preferments, or else security possesse their soules; pride, idlenesse, sloath, security, couetousnesse, pleasure, some sinne or other hath bewitched them: and therefore let all such as find themselues thus decaying in grace, faith, comfort, care and conscience, let them suspect themselues, and thinke all is not well, let them search the cause of their decay, and it is sinne, some sinne or other hath crept vpon them. *Vse* 1.

How should this make vs afraide of sin, seeing it hath so wofull effects, which is to quench the comfort and graces of GOD S holy Spirit in vs, it *Vse* 2.

blindes our eyes, that we cannot see what is good and euill, it hardeneth the heart, that a man cannot relent and mourne for his sinnes, and be moued with Gods iudgements, it bringeth decay and eclipse of Gods graces: Men are afraide to doe any thing that might hinder their health, or wealth, how much more the health and happinesse of their soules: Let vs therefore alwayes keepe a diligent watch ouer our soules, let vs seeke to cut off all occasions to euill, and endeauour to stop the first beginning: for the more sin groweth to an head, the more the Spirit of God is quenched, the worke of grace is diminished, and the assurance of our comfort is weakned and lessened.

Vse 3. When we finde any decay in loue, zeale, faith, knowledge, repentance, obedience, &c. Oh then let vs labour to be renued, to recouer our former estate againe: *Doe thy first workes againe, awake and strengthen the things ready to dye.* Stirre vp euen as a spark of fire in ashes, blow it vp; so must we

Reue. 2.1. 2 Tim.1.5.

vse

vse all meanes whereby we may haue the worke of grace renewed in vs

1 We must attend vpon the word of God preached, for as that is the meanes to beget Faith, so it is to encrease it and renew it.

Means for the increse of grace.

2 Wee must reade and meditate much, call our liues to account, and be sorry for our decayes, and labour to repaire them, euen as a ship when it leakes; or a Citie when the walles be battered.

3 We must (with *Dauid*) pray often and earnest vnto God, to renew a right spirit in vs.

VERSE XI.

11 *Cast me not away from thy presence, and take not thy holy Spirit from me.*

IN the former Verse *Dauid* hath put vp sundry requests and petitions vnto God for

grace and mercy for the pardon of his sinnes.

The meaning of the words.

Now this eleuenth Verse containeth in it an earnest Deprecation: wherein the Prophet intreateth the LORD to turne from him two fearfull iudgements, and grieuous punishments, which hee had deserued for his sinnes: for first, what greater miserie can befall the Child of God, then to bee cast out of Gods presence, loue and fauour? Secondly, what greater plague to a distressed soule, then to be depraued of Gods blessed spirit, whereby alone we are guided and comforted, and without whom wee can haue no comfort, nor neuer doe any good thing, but shall be carried of our owne lusts headlong into all sinne and wickednesse?

Dauid alludeth to the iudgement of God vpon *Saule*.

Now against both these, *Dauid* prayeth vnto the Lord in this Verse: and herein hee alludeth to the iudgement of God vppon *Saule*, who was his next Predecessour and King ouer Israel, whom the Lord cast off, and did vtterly reiect from being King ouer

uer his people, becauſe he did reiect the LORD, and caſt off the commaundement of God, and would not obey his voyce, and therefore the LORD tooke his Spirit from *Saule*, and gaue him an euill Spirit to vexe and torment him: And both theſe *Dauid* heere prayeth againſt, that God would ſhewe him mercy, and not deale with him as hee did with *Saule*, though he had ſinned grieuouſly, yet that he would rather humble him by ſome other meanes, and not in his iuſt iudgement to caſt him off, and reiect him, nor take his holy Spirit from him.

1. Sam. 15. 16.

Caſt me not away.

AS if he ſhould haue ſayde, O Lord, howſoeuer I haue ſinned grieuouſly, yet I pray thee deale not with me as thou diddeſt deale with *Saule* that wicked man, to caſt me off and reiect me from being King and Ruler of thy People: Nor take thy

thy holy Spirit from me, whereby I am enabled to do thy will.

By the presence or face of God, is meant the loue and fauour of God is; and therefore *Dauid* intreateth the Lord, that he would not thrust him cleane out of fauour, and depriue him of his loue.

Doct. 1. The pleasures of sin are deere bought.

Hence we learne that it is a wonderfull and fearefull Iudgment for a man or woman to be cast out of the Lords fauour from his presence, so as hee shall shewe no fauour to vs, but his disfauour and heauy countenance, it is a very heauy and dolefull case: It is sayd of *Cain*, that God cast him out of his presence, and that was the height of *Caines* misery, so the Lord cast off *Saul*, from being King ouer Israel: As the fauour of God is life, so his disfauour is present death; and as in the presence of God is fulnesse of ioy and pleasure for euermore, so in the want of his presence is there nothing but woe and misery; yea it is a steppe to eternall death: Neither is there any misery,

Gen. 4.

sery, which the Childe of God doth feare more then this, to be forsaken of the Lord, and to be cast out of his favour.

Seeing it is so great and fearefull a judgement to be cast out of Gods fauour and gracious presence; Oh what mad men be they that make so light of Gods loue and fauour! that will for the gayning of a peny, or the enjoying of an houres pleasure, loose the loue and the fauour of God, and for euer depriue themselues of his glorious presence, and plunge themselues into euerlasting woe and vengeance with the Diuell and his angels.

Vse 1. Their madnesse discouered that make light of Gods fauour.

Mar. 16. 16

Seeing the enjoying of Gods presence is so sweete and comfortable, and to be deprived of it, is so grieuous and terrible, how should wee vse all meanes to get into his fauour, if wee want it, and keepe it if wee haue it? *In thy presence is fulnesse of ioy, and in thy light wee shall see light.* And because sinne thrusts men out of GODS fauour, and separates betweene

Vse 2.

tweene GOD and men, aboue all things take heed of ſinne, auoyde it and ſhun it, as the bane and poyſon of our ſoules.

For the better opening and vnderſtanding of this Verſe, we muſt diſcuſſe two great and weighty queſtions, which beeing well conſidered, wil make much for the clearing of this Text.

Two objections.

The former is this, when *Dauid* intreates the Lord, *Not to caſt him out of his preſence*; that is, his loue and favour, whether a man elected, and in the favour of God, as *Dauid* teſtified and ſanctified, may looſe the loue of God and fall away, to become a reprobate and caſt away, and ſo finally to periſh.

The other queſtion is, ſeeing *Dauid* prayeth the Lord, *Not to take his Holy Spirit from him*, whether the ſanctified gifts and graces of Gods Holy Spirit, may finally and totally bee loſt and taken away? Theſe queſtions both bee defended and affirmed by the Papiſts and their followers

lowers; who hold, that a man truly elected, called, iuſtified and ſanctified, and in the fauour of God, may fall away and periſh. We hold the contrary, that a man once in the fauour of God, elect, called, iuſtified and ſanctifiad, cannot finally periſh, nor cleane bee bereft of the ſaving graces of the Holy Spirit.

Now becauſe theſe two queſtions be poynts of great moment, and on which all our happineſſe and comfort doth hang and onely depend: Therefore I will ſtand a little to proue them by Teſtimonies of Scripture, with reaſons and arguments drawne from the written Word of GOD, and remooue ſome certayne Obiections of the Papiſts agaynſt the certainty of our perſeverance in Faith to the end.

Firſt, that place of *Ieremy*, where the LORD comforts his Elect, and Choſen people, is moſt pregnant for this purpoſe: *Yea* (ſayth the Lord) *with an euerlaſting loue haue I loued thee, and therefore in mercy haue I* Ier. 31.3. *drawne*

drawne thee. So that it is manifeſt hence, whom GOD loues once in CHRIST, hee loues for euer; and there is no time when he can be ſayd not to loue them; *For aſmuch as he loued his owne, that were in the world, vnto the end hee loued them.* Where our Saviour CHRIST, to comfort his Diſciples, tels them that GOD the Father loueth them that bee members of IESVS CHRIST, euen vnto the end, and his loue ſhall neuer faile them: *The gifts and calling of God are without Repentance:* Now then, vnleſſe a man will ſay that GOD doth repent of his calling and electing men to eternall life, it muſt needes follow, that they cannot periſh whom God calls and meanes to ſaue: And our Saviour CHRIST ſayth plainely, that it is impoſſible, that any man elected ſhould periſh. Falſe Chriſts ſhould deceiue the very Elect *if it were poſſible*, but that is impoſſible: And the gates of Hell, that is, all the power and malice of the Diuell, ſhall not preuayle againſt the leaſt of GODS chil-

Iohn 13.1.

Rom. 11.

Mat. 24.24

Mat. 18.
Rom. 8.30

children, to hinder their euerlasting saluation.

Againe, this is prooued, *Math.* 16. 16. Where CHRIST promiseth *Peter*, and in him the whole Church, *That the gates of Hell should neuer preuaile against him:* Where CHRIST sheweth that inded the diuell, through his temptations might shewe very much strength; but they should comfort themselues in this, that they should neuer preuaile, or finally get the victory. Againe, *Math.* 24. *They shall deceiue (if it were possible) euen the very Elect*: Out of which words of our Saviour wee may gather, that the Elect of God should not bee seduced, and so fall away finally: Againe, *Iohn* 10. 28. Christ saith his sheepe shall neuer perish, adding this with all: *No man shall take them out of my handes*: And againe, *Rom.* 8. 30. *Whom God predestinateth hee Calleth, Iustifieth, Sanctifieth, and Glorifieth*: Therfore not fall away finally, for hee that falleth away finally shall neuer be glorified.

But

But admit, as the Papists would haue it, that a man might fall away finally, then he must be cleane cut off from Christ: for he must be cleane cut off from Christ, and haue no coniunction with him, before hee fall away finally; then, at his second reuniting he must be Baptised, for Baptisme in the Sacrament of Incision or of grafting into Christ: But that is absurde, that Baptisme should be any more then once administred, therefore a man is but once vnited, or once ingrafted, and cannot bee reunited and neuer fall. And therefore friuilous is that distinction of veniall and mortall sinnes with the Papists; for if any sinne of the Elect should bee mortall, then there must needes bee a second renewing in the Elect vnto Christ, which is most absurde to thinke, for the Lord worketh this but once: And *Dauid*, though at this time hee laye languishing vnder the heate of the LORDS wrath for those horrible sinnes of his adultery and murther, yet in this Verse he

Men must put a difference betwixt that they feele, and that they haue.

bee prayers not to haue it taken from him, which doth argue that hee had it, euen at this time of his greateſt extremity, though hee left it not with the ſame meaſure of comfort hee had done many times before.

Secondly, beſides theſe playne teſtimonies of Scripture, let vs conſider a word or two to prooue, that in regard of God the Father, and of the Sonne, and of the Holy Ghoſt, that the Elect cannot periſh and finally fall away.

Firſt, if a man elected of God to eternall life, called, juſtified, and ſanctified, may fall away, and finally periſh, then it is either becauſe GOD wants loue, or power, to ſaue him; but to ſay that God is vnwilling, or vnable, is meere blaſphemy: therefore all thoſe whom he elects, muſt needes bee ſaued, ſeeing God doth both will it, and ſhew that he is able to effect it. Firſt, if God be willing, & would haue them ſaued, *Who hath reſiſted his will?* Rom. 11.
If God be with vs, who can be againſt Rom. 8.
vs?

vs? but that he is moſt willing and able to ſaue the Elect, it is manifeſt. For his wil, *God ſo loued them, that hee ſent his Sonne to dye for them.* Now this is a great tryall and proofe of his loue and willingneſſe, that he had rather ſee his onely begotten Sonne, that was neere and deare vnto him, to be hanged on the tree, to dye the curſed death on the Croſſe, to ſhed his precious blood, and to beare the curſe of God and helliſh torments, then to ſee any one of his elect to periſh. *And this is the Fathers will that hath ſent me, that of all which he hath giuen me, I ſhould looſe nothing, but rayſe it vp at the laſt day.*

Iohn 3.16

Io.6.39,40

Secondly, for his power, that heeis able to ſaue al thoſe whom he wil ſaue, it is manifeſt, God is omnipotent, and moſt righteous, and mighty to ſaue, and the Lord doth what he wil. *None can take them out of my Fathers hands, which is greater then all.* And therfore ſeeing God is willing, and deſires that all the Elect ſhould be ſaued, and not onely decreed it, but ſent his Sonne to ſaue them.

Eſay 63.1.

Ioh.10.27, 28.

Secondly,

Secondly, those for whom Christ dyed, and prayed that their Faith might not fayle, they must needes be saued, and their faith cannot fayle; but he hath prayed for all true beleeuers: *Father keep them that thou hast giuen me, that they may be one in mee, as thou art one in mee.* Now then, if Christs prayer bee of force, and can prevayle, and doe any thing with the Father, as hee confesseth, that the Father hath, doth, and will heare him in all things, then certainely no true beleeuer can perish, and finally fall away. 2 Luk. 22. 23 Iohn 17.

Thirdly, no true member of Christ can perish, for then Christs body should bee imperfect, but every true beleeuer is a liuing member of Christs body, and therefore cannot perish; yea it is as possible that Christ himselfe should perish, as any true beleeuer, that is truely in grafted into his body by faith and the spirit. 3

Fourthly, in regard of GOD the Holy Ghost, who is the pledge and pawne of our Adoption and Salvation, 4 Rom. 8. 16

tion, the seale of our election, and doth testifie Gods loue in Christ for our salvation. Now then vnlesse we will say that the spirit of GOD, who is the Spirit of VVisedome, beeing of the very Councell of GOD, and the Spirit of Truth that cannot lye, that hee testifies vntruths, that the beleeuer that repents and beleeues in Christ shall bee saued, and yet hee shall not which is blasphemy, wee must needes confesse it is impossible, *Hee*

1 Ioh. 3. 9. *that is borne of God cannot sinne* (with full consent to death) *because the seede of the Spirit remaineth in him.* And therefore I conclude that the childe of GOD, elected, called, justified and sanctified, cannot perish, and for euer fall away; cannot become a Reprobate, and limme of the Diuell, but shall continue to the end, and GOD will finish the good worke of grace in them, till the comming of Christ Iesus.

Vse 1. Papists Doctrine against the nature of Faith.

This confutes that damnable Doctrine of the Papists, who hold all in vncertainety, yea, they teach and holde

hold that a man truely elected, may become a reprobate, though to day a child of GOD and highly in his fauour, yet to morrow by thy sinnes, thou mayst become a limme of the diuell, out of GODS fauour, in his displeasure, damned for euer; though to day a member of Christ Iesus, called, iustified, and sanctified, yet to morrow loose all, and bee damned for euer, which indeed Is the breake-necke of all comfort, if a man know whether hee shall be saued or not.

Vse 2. Comfort to GODS Children, that grace cannot be lost.

A marueilous comfort to Gods Children, if thou diddest euer finde the true worke of grace in thy heart, true Faith, Repentance, and newnesse of life, assure thy selfe it cannot euer be lost, GOD will finish that hee beginnes; yea the estate of Gods Children now is better then the estate of *Adam* in Paradise before his fall; for then *Adam* stood by his own power, therefore might fall and did fall: *But wee bee kept by the power of God vnto eternall life:* secondly, the estate of

1 Pet. 1. 5.

Gala. 2. 20.

Adam was mutable by reaſon he had freedome of will, to ſtand or fall: but the eſtate of Gods elect is certaine and ſure, in regard of Gods eteruall decree in Chriſt his death and paſſion, and the bond of the Spirit which cannot be broken.

But there bee three obiections againſt this doctrine: that faith can neuer be loſt, or an Elect childe of God become a reprobate. Firſt, that God is ſayd to be angry with his children, and thew them his diſ-fauour: Secondly that they by their ſinnes, may cut themſelues off from Gods fauor, and ſo looſe eternall life and be damned: And thirdly, other teſtimonies of Scripture, which may ſeeme to proue the ſame.

Three obiections.

For the former, *Behold, thou art angry for we haue ſinned againſt thee*: ſo that it ſeemeth that a man in the fauor of God to day, may fall out of it, and looſe it, and procure his diſ-fauour, anger, and diſpleaſure.

Eſay 64.5.

Anſ. Firſt, that God is not angry, to ſpeake properly with his children,

but seemeth so to bee by correcting and punishing them, by judgements, and afflictions: So as a child thinkes his Father his angry, because hee corrects him, so doe GODS children: and indeede such affections doe not agree to Gods nature, to bee like an earthly man.

Secondly I answere, that this anger of GOD is not an effect of his displeasure or dis-fauour, but rather of his loue; and hee corrects his children not to destroy them, but to convert them, that hee might saue them: as a Father his Sonne whom he loues dearely.

Obiect. 2. Where it is sayd, that GODS children may by their sins, breake off GODS loue, yea thrust themselues out of favour, and be forever damned. 2 Rom. 8. 1.

Answere. It is false, for they bee kept from damnable sinnes, and God lets their sinnes turne to their good, for God doeth euer giue them hearts to repent: The sinnes of the godly in themselues deserue the everlasting

curse of God, and eternall death; if so that Iesus Christ had not by his death and b'ood-shedding satisfied his Fathers anger for them.

Obiect. 3. *Dauid* prayes that God would blot them out of the Booke of life, therefore it seemes a man elected may perish and bee damned, for that Booke is meant Gods Councell.

3 Psal. 69. 83

I answere. That *Dauid* doth not reade that euer the wicked had their names Written indeed in the Booke of Life; or were elected indeed; but only because they liued in this Church, were taken for Christians, and esteemed as written in the Booke of Life, and therefore hee prayes the LORD to blot them out; that is, to make it knowne, that they were neuer Written in it.

Well then, certayne it is, that no one elect childe of God can perish or be damned, but shal come to life eternall, and be saued, because the Councell of God standeth sure, aud cannot be altered.

Instruct. Seeing this is so, that none that

that is the Elect child of God can periſh, what a ſweete comfort is this to all the Children of GOD, for if euer thou didſt repent and feltſt the loue of GOD truely in thy ſoule, and art juſtified and ſanctified, thou needſt not feare, for ſurely thou ſhalt bee ſaued; and this muſt bee a ſure ſtay to vphold our poore ſoules in all daunger and temptation. VVee are as ſtrange Trauellers on the Sea, there bee great ſtormes and tempeſts, great Rockes and dangers: The Sea is the World, the Ship is the Church, Heauen the Hauen, the Diuell rayſes up many boyſterous ſtormes and temptations, to ſincke our poore ſoules in deſperation: Now then by Faith wee caſt Anchor vppon the foundation of GODS election, which cannot bee mooued.

But in this place, by *Fauour, Face,* and *Countenance of God*, is meant that fauour and mercy of GOD, whereby GOD gaue *Dauid* the Kingdome in the ſtead of *Saul*, advancing him to bee King of *Iſrael*, and Gods Lieutenant

nant on earth, that GOD would defend him and keepe him, to governe his people *Israel*.

Doctr. 2. The godly fearewhen they remember Gods iudgments on other.

Whereas *Dauid* obserued Gods dealing with *Saul* a wicked king, and how GOD plagued and punished *Saul* for his disobedience agaynst the word of GOD, and thereby is warned to take heede of the same judgement of God, least they fall on him: We learne that it is the duty of euery Man and VVoman, to obserue and marke GODS dealings with others, and his just judgements vpon vngodly sinners, that thereby we may learne to feare the like judgements on our selues; and it is a great point of wisedome to learne to bee wise by other mens harmes: And for this ende the LORD doth plague wicked and vngodly men, that his Children might learne to feare: Even as wee see notorious malefactours are hanged on a Gibbet, that others seeing their shamefull ends might beware. The Lord hauing punished sundry Nations about his people, sayth, *Her*

though

thought they would haue learned to feare god by their example.

Zeph. 3. 19

Well seeing this is that God looks for at our hand, and which he aimes at in punishing wicked men, namely, that wee should be warned by it, and take heede of their sinnes: let us bee wise and obserue GODS iudgments vpon wicked men, and when wee see a wicked man punished, a murderer, a contemner, a blasphemer, a whoremaister, or the like: then let us feare least if we liue in the same sinnes, we plucke not downe the same iudgement vpon vs: And as *Dauid* heere calls to minde *Saul*, how he for his rebellion and disobedience was cast off of God? so let vs call to minde the spectacle of Gods iudgments on wicked men, and take heed of their sinnes least we taste of their plagues and punishment.

Vse.

Doct. 3. Sin takes away the feeling of Gods fauour for a time.

wee learne, that for sinne the Lord doth depriue his children of his fauour, and as it were, cast them out of his presence for the time. Thus wee shall see GOD hath spoyled men of great

great riches and honour for their sinnes, and brought them to extreame shame and misery: looke on *Ely* and his two sons, looke on *Saul* that wicked king, looke on that persecuting tyrant *Nebuchadnezzar*, *Haman*, *Achitophel*, &c.

1. Sam. 3.
1. Sam. 15.
Dan. 4. 26
Ester. 3.

Vse. This should admonish all men to take heede of sin and rebellion against GOD, for certainly the Lord will abase all such as bee proude against the Lord he will cast them out of his presence, make their names to rot and stinke in the sight of men; *Those that honour me I will honour; but those that dishonour me I will dishonour them:* and therefore if you would not be dishonored in the world, and provoke the Lord to cast you out of his presence and favour, O then beware how you sinne and rebell against God: for if thou be as deere to God as *Ely*, which was Gods high priest, yet hee will bring shame upon thy head.

1 Sam. 2. 3.

Vse 2. Folly of worlings described. This shewes the madnes of those men and women, who desiring to enioy their honours, riches, and digni-

ties

ties, profits, and preferments, they take a moſt prepoſterous, and very wrong courſe, for how do men ſeeke for preferment, honour, and promotion, lands and livings? namely by oppreſſion, bribery, vſury, extortion, and the like: Now alas wee ſee that is a vaine courſe, and the next way to ſtrip a man naked of all theſe things, and to bring him to ſhame, and reproach, miſery and poverty, for ſinne brings all theſe things vppon them.

But if you would come to honour and dignity, riches, preferment, then ſeeke to keep the fauour of God, ſerue him, worſhippe him, honour him, and he will honour them that do ſo; and if thou ſeekeſt theſe things by wicked and vnlawfull meanes, certainely the Lord will caſt dung in thy face.

Secondly, when *Dauid* prayes, *that God would not take his holy ſpirit from him*, he meanes not the eſſence of the three Perſons, but by his gifts and graces, the vertues of GODS Spirit ſanctifying his heart, and renuing of him: So then wee vnderſtand theſe wordes,

words, wee must consider this objection.

Quest. Whether that the gifts and graces of the Holy Spirit wrought in the heart of GODS children, can be totally and finally lost, as *Davids* words see to imply.

Graces of God double.

For the cleare answer of this question, wee must know that the gifts of GODS Spirit bee first temporary for this life, or else spirituall for the life to come: now of the former, there is no question but the temporary gifts of the Spirit may be lost vtterly.

Agayne, the spirituall gifts and vertues of the Spirit be of two sorts, some common to the Elect and Reprobate, some proper and peculiar to Gods Elect and chosen Children: Now concerning the common gifts of Gods Spirit which bee common to the wicked, and well as the godly, to heare the word, to Preach the word and to doe such like thing they may bee lost.

Thirdly, the gifts of Gods Spirit

are such as either are essential to faith, and without which, Faith cannot bee, or else the effects and fruites of Faith, which are not of the essence of Faith: such gifts of the Spirit as bee not of the essence of Faith, not absolute necessary to eternal life, the Lord doth somtimes take away for a time, as namely the purity of a good conscience, that inward peace which doth accompany it, the sence and feeling of Gods loue in CHRIST, and his especiall fauour, cheerefulnesse of spirit in prayer, hearing, and such holy duties, joy in the Holy Ghost, patience, the gift of prayer, and such like, because the loue of God, and the salvation of the faithfull may stand without these for a time.

But to speake of the sauing graces of GODS sanctified Spirit, as faith in GODS promises, hope of eternall life, affiance in Gods mercy in Iesus Christ, loue of GOD, his Word, and children, these graces can neuer be lost wholly: true it is they may be weakened and lessened, and somtimes seeme

seeme to bee lost for the time; but yet certaine it is they cannot be wholly and finally lost: they may bee as the Sunne vnder a cloud, and as fire raked vp in the ashes, or as the trees in Winter, but they cannot be extinguished, lost, and taken cleane away: but as the Sunne shines cleare, the clouds beeing scattered; and the fire giues light and heate being stirred: so faith, hope, affiance, joy, comfort, peace of conscience, and feeling of GODS loue, are renewed, and shewe themselues cleare agayne.

Vse 1. Comfort to the godly that cannot be lost.

Seeing that the sauing graces of GODS Holy and sanctified Spirit cannot totally and finally be lost, this is matter of endlesse comfort to euery true Childe of GOD, in the time of temptation, and grieuous tryall: for if euer thou foundest and feltest in thy heart true Faith in Iesus Christ, sound Repentance, hope of eternall life, loue of GOD: howsoeuer these may bee much weakened, and for a time in thy sence and feeling seeme to bee lost, yet they can neuer bee taken away:

away: yea, if thou doeſt carefully attend the meanes, as namely, the ſincere Preaching of the Word, adminiſtration of the Sacraments, continuall, humble, and earneſt Prayer, the LORD will reviue them and renew them agayne.

This muſt ſerue to direct vs how to judge of them, who fall ſometimes into panges of diſpayre, vttering words of deſperation, that they are damned perſons and reprobates, and crye out of themſelues: truely if euer wee ſaw in them the ſound worke of grace and true repentance, delight in the Word, care to leade a godly life, loue to Gods children, &c. Wee are in charity to hope the beſt of them, to thinke that they belong to God, and that they ſpeake they knowe not what of themſelues; for they ſpeake according to their preſent ſenſe and feeling: When as indeede in time of temptation and trouble of minde they bee like a man that is ſicke of an ague, hee can relliſh no meate, euery thing ſeemes bitter vnto him, becauſe his *Vſe 2.*

mouth is out of temper, but when he comes to health, hee iudgeth otherwise: Euen so these poore distressed soules, in their trouble and affliction they speake they know not what, not as their estate is in trueth, but as they thinke it to bee, according to their present sense and feeling.

Vse 3. Hence we see what to answere to that Obiection: That many men who haue made a fayre profession of the truth, had excellent gifts, and yet haue cleane fallen away: So *Hebrew. 6. A man be enlightned, tasted of the Heauenly gift, were partakers of the Holy Ghost, tasted of the word of God, and of the powers of the world to come*: such men notwithstanding may fall away, and that finally.

Heb. 6.

I answere, that there is nothing spoken there of the true VVorke of Grace and Sanctification, of sauing Faith, sound Repentance, hearty Obedience, and a new life; but only of such common guifts as may befall a Reprobate; and therefore Saint *Iohn* shewes the cause why they fall away:

way: namely they were neuer true, & liuely members of the Church, or of Iesus Christ: neuer truely engraffed into his mysticall body; they had knowledg, and were inlightned, tasted of the heauenly gifts, and graces of Gods Spirit, and had some glimmering of the ioyes of the life to come, which the child of God enioyes: but the sound worke of grace, a renewed heart, Faith, Repentance, Obedience, and a Sanctified life was euer wanting they were but hypocrites: *They went out from us, but they were not of vs; for if they had beene of vs they would haue continued with vs.* 1 Ioh. 2. 19.

And therefore it behoueth vs all to take heede that wee content not our selues with the common gifts and graces of the holy Ghost, which a reprobate may haue: for it is certaine most excellent gifts wil not availe a man to saluation, vnlesse there bee the true worke of grace, sauing faith, sound Repentance, and hearty Obedience. Mat. 7. 21. 22.

VERSE XII. & XIII.

12. *Restore me to the Ioy of thy Saluation, and stablish me with thy free Spirit.*

13. *Then shall I teach thy wayes vnto the wicked, and the sinners shall be conuerted vnto thee.*

Parts of the verses.

THese words containe in themselues an earneſt prayer of *Dauid* vnto God, for the renuing of Gods mercy, and feeling of his loue agayne in the 12. verse: In the 13. Verse hee vses a reason to moue the Lord thereunto; namely, that if the Lord shall receiue him into fauour againe, and testifie his loue vnto him, in the pardon of his sinnes, when he will not be vnmindfull of Gods dealing with him, but become a Preacher and Proclaymer of Gods mercy vnto others, to draw them to God, in shewing what God hath

done for his ſoule; and ſo that by the example of Gods mercy to him, others ſhould bee wonne.

In the 12. verſe hee makes a twofold Petition vnto God: Firſt, for the former feeling and aſſurance of Gods loue and mercy for the pardon of his ſinnes. Secondly, that God would vphold him with his free ſpirit, ſo as now beeing deliuered out of the curſed thraldome and ſeruitude of ſinne, hee might franke and freely ſerue the Lord, and runne the way of his Commaundements.

Reſtore me to the Ioyes of thy Saluation.

No ioy can comfort mans ſoule but the ioy of Gods ſalvation.

AS if he ſhould haue ſaid, O Lord my God, I acknowledge and confeſſe, that all the while I ſerued thee, and liued in thy feare, and a holy and godly life, and kept an vpright heart, that I found wonderfull and exceeding Ioy in the aſſurance of thy loue and mercy in Chriſt for

my ſaluation: but ſince I rebelled againſt thee, and wilfully break thy holy Commandements, I haue depriued my ſoule of that heauenly comfort and conſolation, and felt terrours and greife, feares, and cares, and exceeding vexation: Now merciſull GOD, I humbly entreate thee to reſtore me againe to that ioy and comfort, to aſſure me of thy loue and fauour, that thou art graciouſly reconciled vnto me, that I may receiue my former comfort: And not onely that, but becauſe I ſee how weake I am, and haue no power to ſtand without thy helpe and grace, I humbly intreate thee to ſtay and ſtrengthen me, to eſtabliſh thy grace in me, and ſo to vphold me in thy obedience, that I may freely and heartily obey thee all my dayes.

Doct. 1. Fruite of ſinne deſcribed. *Note.*

The childe of GOD truely called iuſtified and ſanctified, by Gods Spirit, if he once fall againſt GOD. and prouoke him to anger by wilfull diſobedience, doth feele exceeding greife and ſorrow of heart, great greife

griefe and trouble of minde, feares and cares leſt the Lord ſhould reiect him; So that there is an hell in his poore Soule and wounded Conſcience till hee bee againe reconciled to God by faith and true Repentance. So long as *David* walked with God in vprightneſſe of his heart, hee had exceeding Ioy and Comfort in the LORD his GOD, was aſſured of his loue for pardon of his ſinnes, and eternall Saluation; but when hee fell to Adultery and Murther, and ſo rebelled againſt GOD, it is wonderfull to ſee into what a guiſe of miſery he plunged himſelfe, what feares and cares, what doubts and troubles did vexe his ſoule and wounded conſcience. Euen ſo it is with all the godly, while they liue in the feare of God, ſerue, and pleaſe him, and keep an vpright heart before the LORD, leade a godly and Chriſtian life, they feeling and finde in themſelues exceeding ioy and wonderful comfort with aſſurance of Gods loue in Chriſt for their Saluation: but if at any time

they breake out to ſinne, and rebell agaynſt God by wilful diſobedience, then they ſhall finde an Hell in their Conſciences; troubles, feares, and cares, for the time. VVho can tell what feares and cares *Peter* felt? in what griefe and ſorrow of heart hee was in, when cowardly he denied his Lord and Maiſter? it coſt him many a bitter teare. The reaſon of this Doctrine is, becauſe all peace and comfort to a poore ſoule, ſprings from the ſence and comfortable feeling of Gods loue in CHRISTIESVS for the pardon of ſinne, and eternall ſalvation; and therefore when that is loſt, alas! what peace or comfort can they haue? Secondly, they do by ſuch wilfull ſinne and diſobedience grieue the Spirit, and make the Holy Ghoſt ſad with them; and ſo doe what they can to expell the ſpirit of GOD in them. Now where the ſpirit of God is made ſad and grieued, how can there be any true ioy?

Luke. 23.

Vſe. Seeing there is ſuch ſweete comfort in a godly and Chriſtian life, while

while wee walke with GOD, and ſerue and pleaſe him Spirit and Trueth; and when men ſinne and rebell againſt GOD, they pull downe vppon their heades ſuch woefull miſery, troubles, and cares, how ſhould this make euery man exceeding carefull of ſinne, which brings ſuch woefull miſeries and iudgements vnto our owne ſoules; ſuch torments, feares, and cares?

To the Ioy of thy Saluation.

AS if hee ſhould haue ſayd, Oh LORD my GOD, when thou diddeſt aſſure mee of thy loue and fauour, for the pardon of my ſinnes, and eternall ſalvation, I had exceeding ioy therein: Now I doe humbly entreate thee to reſtore it to mee agayne.

Doctr. 1. Fauour of GOD is a Chriſtians chiefeſt ioy.

Hence marke what is the thing the childe of God doeth moſt deſire and craue at Gods hands, and wherein they doe moſt reioyce: namely, in the fauour

fauour of GOD, and assurance of Gods loue in CHRIST IESVS, that they knowe that God is graciously reconciled vnto them, that they bee in his fauour and shall neuer perish, but shall everlastingly be saued, *David* was a King and wanted no temporall commodity, comfort, or delight whatsoeuer, wherein worldly men reioyce, but *David* now conceiued no kinde of ioy at all in these things, to be out of GODS fauour; And therefore prayes vnto God for the feeling of the true ioy, and that is of *His salvation*, and that will minister vnto him matter of true reioycing indeed: But alas! most men being carnall, desire riches, honor, pleasure, *But LORD let me see thy loving countenance, thy fauor and grace*; and that shall doe me more good and comfort, then all the things in the VVorld. The poore Publican begs for this; *Lord bee mercifull to mee a sinner*. So *Paul* professeth of himselfe that hee esteemed all things but dung in comparison of Christ Iesus, and

Psal. 4.6,7.

Luke 8.

Phil. 3.7,8

and the fauour of God in him: And the reaſon is playne, becauſe if a man had all the VVorld, and wanted the loue and fauour of GOD, was in his diſpleaſure, and vnder the curſe of God, what good could it do him? Euen as if a Subiect ſhould haue tenne thouſand pounds, and yet the King cannot abide him, but ſeeke his death. And therefore the childe of GOD, if hee were asked what is the thing hee deſires moſt in all the world, would anſwere, mercy, and the loue of GOD in Ieſus Chriſt: Hee would diſpiſe honours, lands, liuings, gold, ſilver, pleaſures, and delights, and preferre one dram of mercy, and the leaſt drop of Chriſts blood for ſalvation, before all the world.

Mat.16.26

Pſa.73.1.2

Vſe 1.

This may ſerue to reproue thouſands in the world, carnall men and women, ſo they haue the world at will, and may liue at eaſe, eate, drinke, and bee merry, they feele no want of GODS mercy, no neede of Chriſts blood; they eſteeme not Gods fauour

uour and loue; desire not reconciliation, but say: *Who will shew vs any good*; Well, dideſt thou neuer feele the want of GODS mercy, no hungring and thirſting after IESVS CHRIST and his righteouſnes; it is manifeſt thou doeſt not belong to GOD, thou waſt neuer yet truely humbled.

Vſe 2. Let this Doctrine admoniſh us to labour with our hearts, to bee affected with this: namely, to bee eſteeme more of GODS loue and fauour, and aſſurance of his mercy, then all the World, let us deſire it more, let vs reioyce more in it. So as if the queſtion ſhould bee asked what is the thing that thou doeſt moſt deſire and affect, and what thou doeſt moſt delight and reioyce in of all the thinges in the World, we may be able in truthe to anſwere and ſay with feeling and comfort, I deſire nothing more vnder Heauen, then the mercy of GOD in Ieſus Chriſt, to bee in his fauour, to bee reconciled vnto his Maieſty, and with

with *Paule*, to esteeme all things but dung in comparison of that. And till this bee in vs in some measure, wee can neuer finde true comfort to our soules, and bee assured that we haue true saving faith in CHRIST: For this is a certayne signe and note of an humble and beleeuing heart, to hunger and thirst after GODS mercy in CHRIST, and to esteeme more highly of the least droppe of Christ his precious blood for our salvation, then of the world, if it were offered vnto vs.

Vse 3. VVe must labour to manifest this our earnest desire and great accompt of Gods mercy, by vsing all blessed meanes to attayne vnto it; wee must repent, and bewayle our sinnes, leaue and forsake them: VVee must embrace Iesus Christ, by Faith, and crye with teares vnto God for mercy, *Knocke*, *Seeke*, *Aske*: And let vs doe as the men of *Tyrus* and *Sydon*, when *Herod* tooke a pitch against them, and intended to warre against them, they came all with one

Math. 7.7

Act. 13.20

one accord, and beſought *Blaſtus*, the Kings Chamberlaine to haue peace. So let us go vnto IESVS CHRIST the Peace-maker, deſire him to ſpeake to God the Father for vs; ſo that there may bee an euerlaſting peace.

Doct. 3. State of Gods children not allwayes alike.

When *David* prayeth that GOD would reſtore vnto him, *The ioy of his ſaluation* and thoſe ſweet comforts he was wont to feele and find in Gods mercy, and feeling of his loue in CHRIST, we learne that the eſtate of Gods children is not alwayes alike, full of ioy, comfort, and gladneſſe, but ſometimes full of griefe, miſery cares, and trouble: For the deereſt children of GOD, who are repleniſhed with the greateſt meaſure of ioy and comfort: in the feeling and aſſurance of Gods loue in Chriſt? when as the Lord leaues them to fall into ſome ſin againſt knowledge and conſcience, they ſhall finde, not onely a great decay, but an vtter loſſe of ioy and comfort for the time. Thus it was with *Dauid*, who though he was a man

a man after Gods owne heart enriched with great blessings, and spirituall mercies, most dearely beloved of God, sanctified in great measure; yet now having fallen into these two filthy sinnes of Adultery and Murther, see how hee is perplexed, in great distresse, and trouble of minde; and now the feeling of Gods mercy, and ioy in *GODS* spirit, seemed to bee cleane lost. So it was in *Peter*, and so it is in euery childe of God. Didst thou ever sinne against knowledge and conscience, since thou wast converted? thou shalt finde then a wonderfull deadnesse of heart, trouble of minde, and feeling of GODS anger, with the losse or comfort for a time. Luke 23.

Seeing sinne agaynst knowledge and Conscience, wound the Soule exceedingly, and depriue vs of the Peace and Comfort, and Ioy of GODS spirit, and bring terrours, feares, and gripings with them: Let vs, as to avoyde all sinne, so especially avoyde sinne agaynst knowledge *Vse* 1.

ledge and conſcience ; and labour in all things, in all places, and at all times, to liue and walke ſo vp-right with GOD, that thou never wound thy conſcience, though thou mighteſt get the greateſt gayne, honour or pleaſure : yet if it bee ſinne, and that agaynſt knowledge, and conſcience, abhorre it, and commit it not, if thou loueſt thy owne ſoule: For if ſinnes of ignorance ſhall not eſcape puniſhment, vnleſſe men repent, much more ſinnes agaynſt knowledge and conſcience : for theſe prouoke the LORD exceedingly toturne away his fauour from vs, drawe downe his iudgements vppon vs, wound our conſciences, depriue vs of the feeling of GODS loue and fauour, bring trouble of mind and a wounded conſcience : Oh then would you enioy this great bleſſing of peace of conſcience, which is a continuall feaſt ! would you bee loath to looſe the feeling of GODS loue and comfort of GODS Spirit? auoyd all ſinne, but eſpecially preſump-

tuous

tuous sinnes against knowledge and Conscience, they wound especially and depriue vs of peace of Conscience.

If the Lord doe at any time leaue vs to sinne, even presumptuous sinnes against knowledge and conscience, which is a fearefull thing; yet let vs not despaire vtterly of Gods mercy, but seeke to renew the feeling of GODS loue againe, intreate the LORD to restore vnto vs the ioy of his salvation; and wee may obtayne the favour of GOD againe, and renew the feeling of his loue; let vs renew our Repentance, bewaile our grievous and haynous sinnes, seeke earnestly for grace and pardon, and giue the LORD no rest at all, till wee finde and feele him, to be reconciled vnto vs in IESVS CHRIST. *Vse 2.*

Marke (I pray you) what was the speciall thing wherein *David* the holy servant of God did rejoyce, not in gold or silver, nor in pleasures and carnall delights, not in lands, and *Doctr. 4.* Pardon of sinne the soundest joy.

liuings, not in Kingdome; but in the saluation of GOD, in his loue, in pardon of his sinnes, and saluation of his soule: So as hence wee learne that there is no true joy in any other thing in the World, but onely in the mercy of GOD, and the saluation of our soules.

Phil. 3. 8. Luk. 10. 20.

And indeede, what other joy can there be, for though the LORD should giue vs all things which hee hath made, with aboundance of the things of this life; yea, though with *Dauid* we might commaund a Kingdome, yet vnlesse with all we haue this comfort, that wee are at peace with GOD, and haue our sinnes pardoned, (alas) they would all proue vnto vs, as *Iobs* friends, *Miserable Comforters*: But poore soules many know no other joy, but such as ariseth from temporall things, gold, siluer, &c. wherein they differ not from Beasts, which haue their delight, as well as they, in those things which are fitting and agreeable to their nature.

Seeing

Seeing *Dauid* places all his ioy, and ſpirituall reioycing in the ſaluation of GOD, that is, in the pardon of his ſinnes, in feeling of GODS loue, and in the ſaluation of his ſoule: therefore it ſhewes, that there is no other cauſe of ſound ioy but in this alone; ſo that if wee haue this, wee haue cauſe to reioyce and bee glad; but if this bee wanting, either wee haue neuer the feeling of Gods loue, nor aſſurance of ſaluation, or elſe haue loſt it: and therefore ſhould vſe all bleſſed meanes to attaine vnto it againe, for we cannot haue one dramme of ſauing comfort and true ioy, but onely in the fauour of God, and the aſſurance of his loue for our ſaluation. *Vſe 1.*

This ſhewes that all the ioye of wicked men in their ſports and paſtimes is no true and ſolide ioy, but a carnall ioy, a ſwiniſh ioy: For how can the heart of that man or woman reioyce, which knowes not whether God loues them or hates them, whether they ſhall be ſaued or damned, *Vſe 2.*

ned, what ioy can they haue? It is madneſſe rather then ioy and mirth:

Pſal. 4. 7. *Dauid* ſayth, that wicked men ioy in their *Corne*, *Wine*, *Oyle*, outward and worldly things; but he deſires the louing countenance of the Lord, his fauour and graces, which ſhall make him to ioy more then all they in their vanities: And then hee will lye downe in reſt, and peace, and ſafety: whereas the ioy of wicked men, it is gone in a moment, vtterly loſt and paſt recouery for euer.

And eſtabliſh me with thy free Spirit.

2. Part of the Verſe. THIS ſecond part of the Verſe containes a Prayer to the Lord for a new mercy; namely, the bleſſed grace of corroboration; to be ſtrengthened in Grace and Obedience, and kept from ſin by the grace and Spirit of God in time to come. As if he ſhould haue ſaid, O Lord my God

God, I doe not onely pray for the pardon of my ſinnes paſt, which are many and great: but I do humbly intreate thy Majeſty to giue me power, and to ſtrengthen me againſt the like euills in time to come; for I know my weakeneſſe and the wickedneſſe of my heart to be prone to all ſin by nature: and if thou ſhouldſt pardon my ſinnes paſt, and not keepe mee from ſinne in time to come, I ſhould eaſily marre all, and runne head-long into all ſinne, and therfore I beſeech thy Maieſtie ſtabliſh and ſtrengthen mee with grace from thy Spirit, that I may ſerue and pleaſe thee all my dayes, with a willing and ready heart. *Note.*

Stabliſh me.

THE Word ſignifies properly, to vnderprop and ſhore vp ſomething that is weake, declining and ready to fall.

Hence learne, that euen the beſt of *Doct. 5.*

Doctr. 6. Man weak being left to himself.

Exo. 15.24
Ier. 13. 23.
Psal. 78. 40
Prou. 9. 27
Lam. 3. 12
Mat. 12. 45
Heb. 6.

Gods children, that haue the greatest graces, and be strengthned in faith, yet if they bee left vnto themselues, alas, they be as weake as water, they bee not able to stand against the least assault and temptation of the Diuell. This *Dauid* felt and found in himselfe, and confesseth his weakenesse, and desires the Lord to establish and vphold him, to shore him vp by the grace of his holy Spirit. *Peter*, who seemed to bee a Valiant Champion, and defied his enemies, and vowed hee would rather dye then deny his Lord and Maister Christ Iesus, yet being left to himselfe, how fowly did he fall, and cowardly deny him three times in one houre, at the voyce of a little girle; so all the fals and infirmities of GODS children, though neuer so wise as *Salomon*, strong as *Sampson*, righteous as *Lot*, holy as *Dauid*, doth prooue this to be true: And *Paule* though hee was a blessed Vessell of mercy, greatly enlightned and sanctified, cries out: *O wretched man that I am*; and feares the great

Rom. 7. 24

corruptions

corruptions of his heart: The childe of GOD may bee compared to a ſtaffe in a mans hand, ſo long as thou doeſt ſtay it and hold it, it will ſtand vpright but pull away your hand and downe it will of it ſelfe: Euen ſo doe we ſtand, while the Lord do ſtay vs and vphold vs, but if he take away his hand and leaue vs, downe we go: We bee like a little Infant that is in the Nurſes hand, ſo long as ſhe holds it, it will go, and moue, and ſtand, but if ſhe pull away her hand it fals, and takes a knocke: As God alone is the Author of all grace, and firſt fountaine of all mercy: he alone can turne the heart, worke Faith, Repentance, and Obedience; for it is God alone that muſt giue the ſecond grace, namely corroboration, continuance in grace, or grace to continue in Faith and Obedience.

Vſe 1. This confutes the Doctrine of the Papiſts, which hold that a man hauing grace from God to beleeue and repent, can merite at Gods hands grace to continue, that God ſhould

ex condigno, giue him grace to continue, and that a man being once iust can make himselfe more iust; but *Dauid* doth heere confesse that all is of God.

Vse 3. This serues to reproue them who trust too much of their owne power and goodnesse, rely vpon their owne wisedome, knowledge, and strength: When once they get a little knowledge and taste in the Word, oh they thinke themselues sure and well, they feare no danger, they defie the Diuell: so long as they say they prayers and serue God well, they hope God will keepe them, and so are secure and careleſse: But of all men these be in greatest danger, that least feare danger; looke on *Peter*, he was neuer more weake then when he thought himselfe most strong: *I sayd, I shall never be moued; but thou turnedst away thy face, and I was sore troubled.* Pfal. 30. 6. 1 Cor. 10. 12. *Pride goes before the fall.*

Vse 2. How should this make euery man to feare himselfe, to suspect his owne weaknes; *Blessed is the man that feares alwayes,*

alwayes, but hee that hardneth his heart ſhall fall into deſtruction or euill; where *Salomon* ſheweth, that that man that doth feare himſelf and his owne weakneſſe is happy; but hee that is ſecure and truſts in himſelfe, ſhall certainly fall into evill. The ſecure ſinner that feares no danger is the greateſt ſinner: And therefore knowing our owne weakneſſe, how vnable wee are to ſtand of our ſelues, it muſt make vs relye vpon the Lord, pray vnto him, that he would vphold vs in integrity, faith, obedience and true Repentance; for if *David*, *Peter*, *&c.* did fall, whether ſhall we fall, if the Lord do but a little leaue vs to our ſelues.

VERSE XIII.

13 *Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall be converted vnto thee.*

IN this verſe *David* doth profeſſe vnto the LORD, that if hee ſhall deale thus graciouſly

David to his Petitions joynes promiſes.

ouſly with him to pardon and remit his great and grieuous ſinnes, and to receiue him againe into his loue and fauour, that he will not be vnmindfull and vnthankfull for ſo great a mercy; but hee will become a Preacher and proclaimer of Gods mercy to others, and labour to turne many to God by true Repentance.

Parts of the verſe. In this Verſe we haue two parts: Firſt, that promiſe which *David* maketh vnto the Lord, and the duty hee vowes vnto him; namely, *I will teach thy wayes vnto the wicked.* Secondly, the iſſue and bleſſed effect; namely this, that by his example many poore ſinners ſhall repent, and come to God for mercy.

Then ſhall I teach.

Senſe. THAT is, after I ſhall finde, and feele thy mercy beſtowed vpon mee, I will, like a veſſell of mercy, draw it out to the good of others. *I will*, that is, I that haue fallen, and ſinned

sinned so grieuously, and transgressed thy Commandements, will teach and publish how mercifull, good and gracious thou hast beene to mee, and to my soule, and will speake out of the sence and feeling of mine owne conscience.

Thy wayes.

BY the wayes of GOD here is meant that course and manner of dealing which the LORD taketh with sinners, when they doe truely repent; namely, that hee is most ready and willing to embrace them, and shewe mercy vnto them, when they shall acknowledge and confesse their sinnes, bewaile them, begge the pardon of them, and seeke to him for mercy.

Doct. 3. The goodnes of God towards our selues must bee made knowne.

Seeing *David* doth here professe, that if God shall deale thus graciously with him, that then hee will bee a Proclaimer of the same mercy to others: Wee learne that it is the duty of

of euery one to ſhew vnto others what GOD hath done for his ſoule; when GOD is good and gracious vnto vs, we muſt be ſtill ready to acknowledge the ſame vnto others, thereby to drawe them on likewiſe to a liking of the truth, and to ſeeke for the ſame fauour and grace at Gods hands, *Mat.5.16. Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heauen.* Thus the Spirit of GOD in the Scriptures remembreth the righteouſneſſe of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chaſtity of *Ioſeph*, the meekeneſſe of *Moſes*. And Chriſt himſelfe doth teſtifie of the graces of GOD that ſhined in *Iohn* Baptiſt, *That hee was a burning and a ſhining light, Iohn 5.* Thus the Apoſtle *Peter* teacheth, 1. *Peter 2. Haue your conuerſation honeſt amongeſt the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation,* 1. *Corinth.* Chap. 9. verſe

verſe 11. 12. 2. *Corinthians* 8. 1. 2. *Rom.* 4. 12. 13,

We learne hence, euer to be ready to make knowne vnto others, what God hath done from our ſelues if ſo they may further Religion, or prouoke others to godlines, or bring glory to God. God is not aſhamed of vs to be called our God and to doe vs good; let vs then neuer be aſhamed to acknowledge his loue to vs: for it were a fooliſh modeſty in vs to conceale thoſe things which ſhould be vttered. There was a time indeed when Chriſt would not haue himſelfe, or his workes, knowne; but that was when that knowledge might hinder him and his Preaching. But, *Matth.* 10. 27. hee commanded his Apoſtles to ſpeake that in the light, which he had told them in darkneſſe: And to Preach that on the houſe toppes, which hee had told them in the eare; For now would Chriſt haue himſelfe publiſhed abroade: And thus we ſee how to behaue our ſelues in reſpect of Gods gifts, wee muſt

Vſe 1.

must not bee aſhamed to confeſſe them, but deface them.

Doct. 2. Thankfulnes required.

Seeing *Dauid* heere profeſſes vnto the Lord, that he will not be vnmindfull and vnthankefull for his mercie ſhewed vnto him, but will, to the vttermoſt of his power, praiſe God for it, and ſhewe his thankefulneſſe, in drawing others to God. Hence we learne, that it is the duty of all the children of God, that they ſhould labour with their owne ſoules, to be thankefull vnto God for euery bleſſing he beſtowes vpon them, to bee mindefull of it, to praiſe God for it, and to ſhewe it in doing good to others: It is all the Lord lookes for at our hands, to acknowledge his loue and kindneſſe, to bee thankefull for it; and when we ſhall be truely thankfull for a benefit receiued; it is an excellent meanes to mooue the Lord to beſtow a new bleſſing vpon vs: as we ſee, if a poore man ſhall receiue a ſmall fauour at our hands, and ſhall be thankfull for it: we will ſay he is worthy to haue a good turne, it is well

Phil. 4. 4. Ex. 18. 10.

well beſtowed, I ſee hee is thankfull for it: So when the Lord beſtoweth a benefit vpon a man, & ſee he is thankfull for it, and ſpeake of it to the honour of God, the Lord is moued thereby to beſtow another; but he that is vnthankfull for the old, is not worthy to receiue a new. Pſ. 126.1. Gen.14.19 Pſal.32.11 Pſal. 33.1.

Haſt thou receiued any ſpeciall fauor, bleſſing, or benefit of God, know it is thy duty to be thankeful for it, to acknowledge it, to ſpeake of it, and to praiſe God for it. *Rejoyce yee righteous in the Lord, for it becomes vpright men to be thankfull.* It is a comely and moſt fit thing; & *Dauid* cals vpon his ſoule oft times to performe this duty: *Praiſe thou the Lord, oh my ſoule, and all that is within me praiſe his holy name: praiſe thou the Lord, oh my ſoule, and forget not all his benefits.* *Vſe* 1. Pſal. 33.1. Pſal.103.2

And aboue all other mercies, let vs bleſſe God for his loue in Chriſt, for the pardon of our ſinnes, as *Dauid* doth here, and *Pſalme* 130. *Forget not all his benefits, who gaue thee pardon of thy ſinnes: And forgaue thee all*

all thine iniquities; And therefore let vs remember this duty, and thinke more seriously of GODS blessings and benefits bestowed vpon vs: the greatnesse of them; and number, and continuance of them; and so labour in some measure, to bee thankefull vnto GOD; and especially for the pardon of our sinnes in CHRIST IESVS: And withall, let vs shew it in doing what good we can vnto others.

Vse 1. Let vs shunne that foule sinne of vnthankefulnesse, to forget GODS blessings, and passe over his mercies: let vs not bee like the nine Leapers, who not one of them returned to prayse GOD; only the poore Samaritan, finding himselfe cleansed, came to blesse GOD for it: So let vs take heede that wee bee not found in that number, who forget GODS favours: the LORD hath beene good vnto vs, washed and cleansed our soules in CHRISTS blood; let vs returne vnto GOD, let vs confesse it to his glory; and with *David* call on

on our ſoules not to forget the benefites.

It is a note of an vnthankfull heart to obtayne a benefite, and not to acknowledge it; prayſe is comely, and well becommeth the Saints of God: The want whereof taketh away the comfort and ſweete fruit of GODS bleſſing from vs. It is a great offence to bee vnthankefull vnto men, but farre greater to God, in whom wee line, moue, and haue our being. And therefore let vs learne, that whenſoeuer wee haue obtayned any fauour or bleſſing at Gods hands, be it concerning this life, or the life to come. Let vs returne the calues of our lips vnto him; and let never ſhewe our ſelues more ready to aske, then wee are willing to praiſe the Lord when he hath granted the requeſts of our lips.

Doctr. 3. Fruite of Faith to ſeeke the good of others.

It is a ſpeciall fruite of Faith and true Repentance, to conuey grace vnto others, to ſhew what God hath done for our ſoules, and to drawe out the bleſſings which GOD hath

bestowed vpon vs, to the good and benefite of others. The Prophet *Dauid* calleth all men vnto him, and maketh his speech; *Come* (saith he) *I will shew you what God hath done for my soule*: and the elect are called vessels of Mercy, because they being themselues filled with the mercy of GOD, they should draw out the same, as good liquor, for the comfort of others. Saint *Paul* saith; *God had mercy on him, that hee might shewe mercy vnto others.* The child of God is not like vnto churlish *Nabal*, to say: *Euery man for himselfe*, and keepe all for themselues; but they bee pittifull and bountifull; yea, and (to their power) helpefull vnto others.

Ps. 66. 16.

Psal. 116.
Gala. 3.
2 Cor. 1. 4
Esay 38. 19
Luk. 22. 23

Vse 1. This may serue to comfort those who haue beene carefull for the performance of this duety, that haue beene carefull to make others partakers of the same comforts they haue reaped themselues. It is a blessed thing indeed when men haue endeauoured to their power to benefite others,

others, to exhort them, to admoniſh them, to comfort them, and in all things to haue ſought their good. O what a wonderfull conſolation and comfort ſhall this bee vnto vs, when we leaue this World, and goe the way of all fleſh, to remember we haue ſought the good of others, *Dan. 12. verſ. 3. They that turne many to righteouſneſſe ſhall ſhine as the Starres in the firmament. Luke 12. verſ. 43. Bleſſed is that ſeruant when his maſter commeth ſhall finde ſo doing*: We ſhall finde more comfort of heart, and joy of conſcience, when we depart this life, that wee haue beene faithfull in that little committed to our truſt, and made others partakers of it, then if wee had great aboundance of earthly bleſſings.

Vſe 2. This may ſerue to reprooue that common conceite in mens mindes, that ſo long as they doe well themſelues, they neede not care how others doe, whether they ſinke or ſwimme; and therefore they keep all to themſelues, neuer ſeeke to be-

nefite others, like a couetous and foolish *Naball*, parts not with a bit to *Dauid*: So these keepe all for themselues, by no meanes seeke to draw out the graces of GOD for the good of others. But it is impossible for any Christian man or woman, who hath tasted truely of the mercy of God for his comfort, and the worke of grace, but hee must communicate the same to the good of others; and indeede they are neuer so profitable as then: As we see spices though neuer so sweete, are not profitable vntill they bee rubbed and chafed: And therefore let vs remember to practise this duety to helpe others, and to teach them, and communicate our knowledge, comfort, experience, and judgment euen to the good of others.

Esay 38.19

Doctr. 4. What Doctrines Ministers ought to teach.

When *Dauid* sayth hee will teach, not his owne wayes, but GODS; namely, how the Lord dealeth with penitent sinners, wee learne what is that the Ministers of the Word ought especially teach to poore sinners;

ners; namely, *The wayes of GOD*, that is, how God deales with poore sinners; namely, that hee is most willing to imbrace them, and to pardon their sinnes, if they will vnfeinedly repent. Christ was exceeding plentifull in this kinde of teaching, howsoeuer hee did sometimes pronounce judgements to impenitent sinners, yet it was his vsuall course to Preach Gods infinite mercy to all such as would repent, to invite them, perswade and allure them to turne to GOD.

Mat. 11.28

Rom. 11.1. 2 Cor. 5. 18, 19.

Well then, this may direct all such as the LORD hath called to Preach his Word, to take this course; that howsoeuer they may and must pronounce GODS judgements against impenitent sinners, yet they must Preach Gods infinite mercy in Christ to all that will repent; and shew how ready the LORD is to shewe mercy, to them that confesse and acknowledge their sinnes, be weary of them, and desire pardon: For sure it is, that if there bee any sparke of

Vse 1.

Reuel. 3. Luke 15.

grace in mens hearts, when they ſhall heare of GODS aboundant mercy in CHRIST, that the Lord ſtandeth at the doore and knocke, that the LORD is like the Father of the Prodigall childe, will meet vs in the mid-way. It muſt needes, if there be not a heart of ſteele, make our bowels erne, and for ſhame to ſeeke vnto the Lord.

And it was *Pauls* manner to intreate men that they would bee reconciled to GOD, to beſeech them in his name, with loue and kindneſſe, with teares, and prayers, to pray them, to intreate them, to beſeech his hearers: And wee ſhall finde, that churliſh, rough, and harſh dealing, great words, and thundring ſpeeches bee not alwayes the beſt to win mens ſoules: But when wee ſhall with a milde and louing ſpirit intreat men, and beſeech them to repent and turne to GOD, it muſt needes affect them.

It muſt ſtirre the hearers vp to a moſt carefull and attentiue hearing and

and listening to the word of GOD. For a man cannot know the wayes of God by nature: No, by nature wee conceiue of GOD as a terrible Iudge, and angry GOD, and flye from him as *Adam* did: and therefore wee had neede to haue the word of GOD taught vnto vs, and be instructed in the wayes of God, how the LORD GOD hath shewed mercy vnto great sinners, and will to vs, if wee can repent, and seeke vnto him. For the Lord must draw vs by his mercy, else wee cannot come at him.

To the wicked; And sinners shall be conuerted vnto thee.

THAT is, impenitent sinners, that liue in sinne, without Repentance. Henee marke who had need to bee taught in the wayes of God: Namely, poore sinners, that liue and lye in sinne, euen the lost sheep of the house of *Israel*; such as sit in darke-

Doctr. 5. Ignorant are to be taught the wayes of God.

neſſe, and in the ſhadow of death, ſuch as neuer heard of God, of Faith, Repentance, &c. Such poore ſoules had neede to bee taught the wayes of GOD.

Vſe 1. This may admoniſh all thoſe, that be ſet ouer Gods people, Magiſtrates and ſuch as haue power in their hands to prouide that ſuch poore ignorant people as want the meanes, may be taught the wayes of God. For as St. Rom 10.14 *Paul* ſaith, *How ſhall they call on him, on whom they haue not beleeued? How* Pro. 29.18 *ſhall they beleeue on him, of whom they* Matke 14. *haue not heard? How ſhall they heare without a Preacher?* And *where Prophecying failes, the people periſh.* And it is ſayd of our Saviour Chriſt, that when hee ſaw the people, as poore ſheep, hauing no ſhepheard, hee had compaſſion on them, and his bowels erned towards them. Oh that the bowels of al ſuch as haue charge to look vnto it, might erne for the poore ſoules of the Land, to prouide for them the bread of life.

Vſe 2. The cauſe why men liue in ſinne, be

bee so vile, wicked, and vncleane, is, because they bee not taught the word and wayes of GOD: it could not bee if they were taught and instructed, that they should be so vile and wicked, so ignorant, prophane, irreligious, and superstitious: But where visions faile, the people must needes perish.

And therefore those that seeke to take away Teaching and Preaching of the Word of GOD, of what spirits are they? *David* hee thinkes it the onely way to bring men to God, to conuert poore sinners; and therefore to take it away, to roote out the Ministery of the Word, and meanes of salvation, what is it else but to cast away the soules of the people? to famish them, to pine them, and to starue them. And therefore let vs pray to GOD with CHRIST, that the Lord of the Harvest would send foorth Labours into his Harvest. Math. 9.

The second part of the verse shews the fruite of this duety, that *Dauid* will

2 Part of the verse.

will performe: namely, that heereby, by his Doctrine, and by his example, many a poore ſinner ſhall be conuerted vnto God.

Doctr. 6. Conuerſion of a ſinner is Gods worke.

In that *Dauid* heere promiſeth to himſelfe this vſe and fruite, that hee ſhall bee by his Preaching and example, a meanes to bring others to GOD. Hence we may learne a gracious comfort for all godly Miniſters of the Word, who labour both by life and doctrine to win others; that if they ſhall be painefull in teaching, and carefull to liue a godly life, they ſhall certaynely finde the bleſſing of GOD vppon their labours, to the conuerting of ſinners, and ſauing of ſoules. Ier. 23. 22. *If I had ſent theſe Prophets, and if they had ſtood in my councell, and declared my waies vnto my people, then they ſhould haue turned them from their euill wayes, and from the wickednes of their inuentions.*

Where the Lord ſhewes that all ſuch as be the true Prophets of God, ſtand in his ſtead, teach his wayes, they ſhall ſee the bleſſing of GOD vpon

vppon their labours: And the cauſe why men conuert not ſoules, is, becauſe they were neuer ſent of GOD, and doe not teach Gods wayes, and ſtand not in his ſteed: or elſe becauſe, though they teach the truth, yet their liues bee vile and wicked; they plucke downe with one hand, that they build with the other, and deſtroy that in life, which they teach in doctrine.

Hence marke the reaſon why ſo many great and learned men, of excellent gifts, wit, and learning, do not conuert many ſoules vnto God: Becauſe, they eyther teach not Gods wayes, but their owne wayes, their wit, eloquence and deuices: or elſe though they teach well, yet they liue ill, and ſo cauſe their doctrine to be leſſe regarded: and weaken the power of it by their ſinneſull life; and it pleaſes GOD in his great mercy to vſe the labour of his poore ſeruants, who dare not ſpeake their owne word, nor ſeeke themſelues, but Gods word, in playne euidence and *Vſe* 1.

and simplicity, and liue according to their teaching, the Lord doth blesse their labours for the conuersion of sinners, and sauing of poore soules.

Vse 2. It might admonish all those, who either teach their own wares by painted eloquence, toyes, or tales, or else though they teach the truth, that they joyne with it a godly life, else they may long enough ere they doe any good; and if they would conuert sinners, let them first be conuerted: *when thou art conuerted, strengthen thy brethren*; and let no such careless Ministers wonder that Gods giues no blessing to their labours, seeing they faile eyther in teaching Gods wayes truly and plainly, or else, in life they liue wickedly and offensiue.

Luke 22.

VERSE

Verse XIIII.

14. *Deliuer me from blood, O God, the God of my ſalnation, and my tongue ſhall ſing joyfully of thy righteouſneſſe.*

IN this Verſe, yet once againe, *Dauid* returnes to intreate for mercy and fauor at the hands of God, that he would pardon his great and grieuous ſinnes, yea his bloody ſinne; and that God would in mercy deliuer him from that puniſhment which was due vnto him for the ſame, for he intreates the Lord to deliuer him from blood, that is. his hainous and capitall ſinne of murder, and ſhedding that innocent blood of *Urias* his faithfull ſeruant, and many others with him, ſo alſo the puniſhment due vnto it.

Dauid cannot ſatiſfie himſelfe in ſeeking mercy for his ſinnes.

2 Sam. 11

This Verſe containes two parts, firſt, a requeſt with great earneſtneſſe

Parts of the verſe.

neſſe to GOD for deliuerance from his grieuous ſinne, *Deliuer me from blood.* Secondly, reaſon to moue the Lord thereunto; namely, taken from the glory of GOD, which hee will ſhewe foorth: *And my tongue ſhall ſing joyfully of thy righteouſneſſe.*

In the petition, firſt marke what is the requeſt; namely, that GOD would deliuer him from blood: that is, a moſt cruell and bloody ſinne of ſhedding the innocent blood of many of his Subjects. Secondly, the manner of his requeſt, *O God, thou art the God of my ſalvation*, that he prayes to God now with faith, aſſuring himſelfe, that vpon his Repentance God was now reconciled vppon him; and though he had ſinned grieuouſly, yet not cleane fallen from grace; but ſo, as ſtill he could call God, his God, and the God of his ſalvation.

Deliuer

Deliuer me from Blood.

THAT is, from the punishment which is due vnto mee, for shedding the innocent blood of *Vriah* and the rest, which were slayne with him.

Doctr. 1. The haynousnesse of the sin of murder.

We must obserue that which hath beene taught before; namely, that *Dauid* prayed often and earnestly vnto God for the pardon of his sins, hee could not at one or two petitions obtaine it, but is faine to pray again, and againe for pardon. Hence we learne that Murther and shedding of Innocent blood is a most horrible sinne; and hee that is guilty of blood it will wound his conscience, it will make him to quake and tremble at Gods vengeance, which pursues him, vnlesse hee repent, as in *Caine*, after he had slayne his brother, and the Lord had brought him to a sight of his cruell murther, he cries out, that his sinne is greater then could bee forgiuen, and that euery one that meetes him

Gene. 4.

him would kill him, ſuch is the conſcience guilty of murther, it can find no reſt, no eaſe, in company, or alone, in any thing, but torments of conſcience till GOD giue grace to repent.

Neyther may wee thinke that this guilt and terrour of conſcience commeth through the guiltineſſe of the Lawe, ſhame of the World, or feare of puniſhment: For let a ſinner haue ſecurity giuen him from all Law, and freedome from all puniſhment, yet a Mutherer ſhould neuer be quiet, his conſcience would euer trouble and torment him, yea and follow him vp and downe in all places, and open his owne mouth to bewray himſelfe. Thus is GODS judgements vppon them that ſhould feare all things, who will not feare him that made all things. If a man had all the pleaſures that heart could deſire, yet can they giue no true comfort and contentment when the conſcience is guiltie of great and horrible ſinnes; and albeit for a time the

conſcience

conſcience of carnall men that never truly repented of their ſinne, ſeemeth to bee at reſt, yet it is a wide and ſauage beaſt, which lying a ſleep ſeemeth tame and gentle, but being rayſed and rouſed vp flyeth in a mans face. *Gen.* 42. 11.

Seeing murther and ſhedding of innocent blood is ſo horrible a ſinne, ſo odious and execrable, ſo fearefull and damnable, how ſhould it make all men ſhun it, and be afraid of it, never to embrue their hands into the blood of any man, for blood wil haue blood: *Who ſo ſheddeth mans blood, by man his blood be ſhed, for in the image of God, made he him.* *Vſe* 1. Gene. 9 6.

And this was one ſpeciall thing which mooued *David* to intreate the Lord, not onely to pardon his bloody ſinne of killing *Vriah*, but alſo that hee would not puniſh him, and bring his vengeance vppon him, and his children after him, for ſhedding of his blood. Well then, abhorre this fearefull ſinne of Murther, for blood will haue blood, and will cry

for vengeance to Heaven. And heere wee are to bewayle our ſinnefull times, that ſhedding of blood is not puniſhed more ſeuerely: Willfull murther is winked at, and made but a money matter; *Yea* (ſayth the Lord) *becauſe of oathes the Land ſhall mourne*; ſo for murther it ſhall mourne: Well, let vs beware of this foule ſinne of murther, and ſhun all occaſions that tend to it, as hatred, deſire of reuenge, quarrelling, fighting, &c.

Ierem. 23. 10. Hoſ. 4.

Vſe 2. If it bee ſo haynous and horrible a ſinne to ſhed the blood of the body, and to kill the body: if murthering of the body bee ſo haynous, what ſhall become of ſoule murtherers, that ſhed the blood of poore ſoules? It is ten thouſand times more grieuous, as the ſoule is farre more worth then the body; and if he ſhall periſh, and is worthy to dye that murthers the body how much more is he worthy to die, that ſheds the blood, not of one, but of many a poore ſoule? And ſuch be all thoſe, which eyther teach

Ezech. 3.

not

not the word of God at all, or teach it negligently, they be ſoule-murtheters, and ſhall giue a fearefull accompt for it one day.

We ſee that no man, though neuer ſo great, can go free from Gods iudgment for murther; *David* was a great King, a man that was aboue all mens Lawes, yet the conſcience of this ſinne accuſed him, and hee could haue no reſt till hee had got the pardon of it: So as wee ſee the great force of mans conſcience, though hee could eſcape all the iudgements of men, yet conſcience will accuſe till God do cleare him: And this we may ſee in many men, who beeing guilty of his ſinne, though they haue by money, or friends got pardon and freedome by the Law of man, yet if GOD touch them for it; they can neuer haue peace, till they haue bewayled this ſinne, and got the pardon from God; but ſome of them euen pine and languiſh away, and neuer looke vp all their dayes, ſuch is the conſcience of murther, and ſhedding innocent

Vſe 3.

Eſay 66. 24. Mar 9. 44. Pſ. 39 3, 4, 5, 6, 7.

blood, that he may flye a thousand miles, he may be a great man, a King, that no man dare call him to accompt, yet he carries that in his bosome which will dogge him, and pursue him, neyther shall he finde rest, till he haue repented, and be reconciled to GOD by the blood of Iesus Christ.

Doctr. 2. God hath mercy for such as seeke mercy.

Heere is matter of comfort for such as haue beene great and grieuous sinners, notorious wicked liuers, that if they can repent be humbled, bewaile their sinnes, begge pardon, the LORD will shewe them mercy: *Dauid* here found fauour for the pardon of his bloody sinnes, adultery, and murther, vpon his true Repentance: So *Peter* for his grieuous and haynous sinne; and *Mary Magdalen*, out of whom went seuen deuils, was saued; *Lot* though he committed incest with his owne daughters, yet found fauour at Gods hands, so as wee see great sinners, if they can repent, shall finde great mercy.

Luke 8. 2.

This

This is warranted from the Lords owne mouth, *Esay* 1. 18. *Though your sinnes were as crimson, they shall be made as white as snow, though they were red like scarlet, they shall bee as Wooll*: And agayne, *Esay* the forty foure Chapter, and two and twentieth Verse, *I haue put away thy transgressions like a cloud, and thy sinnes as a mist. Esay* 33. 24. and *Esay* 43. 25. *Iere.* 31. 31.

Let euery one of vs listen to this Doctrine; hast thou beene a notorious wicked liuer, a miserable sinner, a common Drunkard, a filthy liuer, a most vile and notorious blasphemer, a theefe, or robber? Hast thou hated and persecuted GODS Ministers, and his deare children, and contemned the blessed Gospell of IESVS CHRIST? Well, loe if thou canst truely repent, confesse thy grieuous sin, bewaile it, cry to God for mercy and pardon of it, the LORD will shewe thee mercy; so as no sinne, though neuer so great, can seuer thee and cut thee off from mercy, if thou

Vse 1.

Esay 1. 16. 18.

haſt grace to repent, and begge the pardon of it; And therefore though thy ſinnes haue bin many and great, adultery, murther, &c. take heed thou deſpairest not with *Caine*, to ſay, *My ſinne is greater then can be forgiven:* but repent with *Dauid*, and God will pardon it.

Vſe 2. Let no man preſume hereunto to ſinne, becauſe GOD will pardon great ſinnes: For as it is true that GOD will pardon great ſinnes, when men repent truely of them, ſo without Repentance, there is no pardon of the leaſt ſinne; and if thou ſhalt wittingly and willingly ruſh into great ſinnes, it is a great doubt that thou ſhalt never, or hardly get out of them: He that ſinnes becauſe God is merciſull, doth abuſe his mercy, and then his merey ſhalbee turned into judgment: Gods mercy ſhould lead vs to Repentance, and not make vs bold to ſinne. *Rom. 2. 4.*

Doctr. 6. The puniſhment Seeing *Dauid* prayes and intreates the LORD not only to deliver him from ſinne, but alſo from the puniſhment

ment due to his ſinne, that curſe of God which was due to his grieuous ſinnes of Adultery and Murther: as the Prophet told him, becauſe hee had done this euill, *The ſword ſhould neuer depart from his houſe, and his owne Sonnes ſhould defile his Wiues.* We learne in regard of Gods fearefull judgements, plagues, and puniſhments that attend and waite vppon ſinne, to be affraide to commit ſinne againſt GOD, for ſure it is, that the curſe followes ſinne, and as ſinne growes, ſo growes the curſe: For the LORD is a juſt GOD, and muſt needes puniſh the tranſgreſſours of his Law: And although hee take not his louing kindneſſe from them, neyther ſuffer his truth to fayle, yet hee will viſite their tranſgreſſions with the rod, and their ſinnes with ſcourges, as wee may ſee heere by the example of *Dauid*, of the people of *Iſrael*, *Iudges the fourth chapter, the firſt and ſecond verſes*: Of *Miriam. Num.* 12. Of *Salomon, Aſa, Ioſaphat, Ioſiah, Hezekiah, &c.* If

of ſinne ſhould terrifie vs from ſinning.

1 Sam. 12.

then wee breake his Statutes and keepe not his Commaundements: when hee searcheth with lights and findeth out our sinnes, we must with *Achan* giue the glory to GOD and make confession vnto him; we must pronounce righteousnesse to belong vnto him, and vnto our selues open shame and confusion of face for euer.

Vse 1. Well then, let vs remember this, if wee sinne, certainely the LORD will plague vs, and punish vs, eyther in our body or soule, goods, or good name wife or children, the Lord will finde vs out, wee cannot escape his judgement, wee cannot hide our sinnes from him: if men could bee perswaded of this, oh! they would bee afraide to lye in sinne, if they thought GOD were a just GOD to punish them, and plague them for their sinnes: How darest thou sinne if thou couldest bee perswaded of this, that GOD will certainely plague thee? Indeede the mercy of God should make vs loath to sinne, but

but if that will not, yet let his iuſtice terrifie and fright all ſecure and careleſſe ſinners.

Vſe 2. Let no man ſooth himſelfe, to thinke hee ſhall eſcape. If any man heare the curſes of GODS Law againſt ſinne, and ſhall bleſſe him ſelfe in his heart, ſaying, I ſhall haue peace although I waike after the ſtubbornneſſe of my heart then the LORD will not bee mercifull to that man, but the wrath of the LORD, and his iealouſie ſhall ſmoake againſt him, and hee ſhall bring vppon him euery curſe written in this Law to root him cleane out; *I will viſite thoſe that be frozen in their dregs, and ſay in their hearts, God will neither do good nor euil,* and if neyther the mercy of God will moue vs, nor his iudgements make vs afraid to commit ſin, our caſe is feareſull and damnable. Leu. 26. 14. *Note.*

Vſe 3. Laſtly, ſeeing GOD chaſteneth his owne children, when they offend: then it muſt needes follow, that the wicked, which are none of his, ſhall not eſcape his reuenging hand: If the

the Lord be ſeuere againſt ſinne and ſinners, that hee will not ſpare, no not the ſinnes that falles to his owne deare Children, beeing of his owne houſe-hold, and Citizens of his owne Kingdome, and the members of his owne body; if the LORD do deale ſo ſharply with theſe: Oh how heauy will he lay his judgements vppon the wicked? 1 *Pet.* 4. 17, 18. *The time is come, that judgement muſt beginne at the Houſe of GOD: If it firſt begin with vs, what ſhall bee the end of them, which obey not the Goſpell of GOD? And if the Righteous ſcarcely be ſaued, where ſhall the wicked and ſinner appeare?* But GOD correcteth the godly in mercy, the wicked in wrath: The one as a loving Father, the other as a juſt Iudge. O that all wicked and vngodly men would lay this to heart and know that aſſured judgement is reſerved for them at the great day of the LORDS generall Aſſiſes, when they ſhall, will they, nill they, pleade guilty at GODS Barre, where the Regiſter Booke of all their actions,

1 Pet. 4. 17, 18.

ſhall

ſhall be brought forth, and they ſhall receiue according to their workes.

In that *Dauid* ſpeakes in the plurall number, *Deliuer me from blood*, that my moſt heynous, horrible, and cruell ſinne: hee doth not mince it or leſſen it, but ſets it out in his colours, a bloody ſinne, a monſtrous ſinne; therefore in true Repentance and confeſſion of our ſinnes, we muſt labour to aggravate them to the full, to ſet them out, to make them appeare as vile and filthy as we can: For thereby wee ſhew our griefe and hatred for them. *Doctr.* 4. True note of a penitent, to aggravate his ſinne.

This condemneth moſt men, who when they are told of their ſinnes, doe ſeeke to leſſen and excuſe them, to make them little ſinnes, or no ſins, if they could well; it is a ſigne of a naughty heart, as wee ſee in *Saul* who would not confeſſe his ſinne, but excuſed it, it ſhewes men are not humbled nor grieued, haue no hatred of it: But if we do truely ſee the loathſomeneſſe of ſinne: Oh wee would aggravate it, yea ſpeake as bad as we *Vſe.* 1 Sam. 15.

we can of it, and not excuſe it in any caſe: the ſecond thing in the petition is the manner of it; namely, that hee doth pray in Faith and affiance of GODS mercy, for he prayes vnto GOD, and deſcribes him to bee the God of his ſalvation, becauſe he put all his affiance in Gods mercy for ſalvation, and acknowledgeth it to be the gift of God.

Doctr. 5. Faith required in prayer.

In that *Dauid* thus prayeth for the pardon of his ſinnes, with faith and affiance. We learne, that if we deſire to obtayne our requeſts, wee muſt pray to God with faith, and affiance in Gods mercy: for at the ſame time, that God toucheth a poore ſinner to mourne for his ſinnes, and to repent, he giues him faith to pray to GOD, with affiance for pardon and ſalvation: So then wee ſee whatſoever wee aſke at Gods hands we muſt aſke in Faith; *If any lacke wiſedome, let him aske in faith and wauer not, for hee that wauers, can haue no hope to obtayne at Gods hand.*

Iam. 5. 6. Heb. 11. 6.

VVhoſoeuer doubteth whether God

GOD will grant his requests, or not, can neuer pray for any thing earnestly and effectually. This our Sauiour teacheth, *Mar.* 11. 24. *Whatsoeuer yee desire when yee pray: Beleeue that yee shall haue it, and it shall be done vnto you.* And none can haue this assurance, that God is ready to heare them and to grant their requests, but onely the faithfull, who haue first this assurance, that their sinnes are pardoned, and that they are reconciled vnto God in Christ Iesus.

How should this moone vs all to labour to get sauing faith, that so wee might pray in faith, and obtayne our requests, pardon of sinnes, wisedome, the gifts of Gods Spirit, &c. For he that comes in vnbeleefe, can looke for no mercy at GODS hands: And therefore the prayer of many vnbeeuers, ignorant soules (alas) they bee but babblings, and can doe no good: Oh then let vs labour to bee able to say: My GOD, giue mee this or that. *Vse* 1.

This must teach vs to moderate our *Vse* 2.

our desires, and take heed wee aske not any thing that is not warranted by the word, for vnlesse it be warranted by the Word, wee cannot haue any assurance hee will heare vs: For there is no faith without the word, and therefore when wee shall aske things at our lust and pleasure, it is just with Almighty GOD not to heare vs.

Doctr. 6. Prayse of our salvation properly belongs to God. Rom. 6. vlt

VVhen *Dauid* cals the Lord, *My God*, and *the God of my salvation*. He acknowledgeth that salvation, pardon of his sinnes, life, and all good things come from GOD, and are his gracious gifts in Christ.

It is hee who at the first gaue vs life, when wee were starke dead in trespasses and sinnes. It is he agayne that keepes our soules in life: If we fall, hee rayseth vs vp: when wee wander, he re-calleth vs from judgments past, present, and to come, hee hath, doth, and will deliuer vs; so that he may well be called, *The God of our salvation.*

Vse 1. Let vs then acknowledge this, that

that all the good things wee enjoy, the fauour of GOD, pardon of our sinnes, justification, sanctification, redemption, &c. all these are the free mercy and gifts of GOD in Christ, and then wee shall learne to depend on GOD for the comfort of this life: For we know GOD hath given vs Christ, and deliuered vs from sinne, Death, and Hell: how then can hee deny vs the lesser things for this life? Rom. 8. 32.

Seeing salvation is the gift of God, wee see that the Doctrine of the Papists is erronious, who teach men, that they may merite salvation and mercy at Gods hand, pardon of sinne, salvation and life eternall: *David* acknowledgeth it to be the free gift of God; and therefore let vs abhor their Doctrine, and our goodnesse or worthinesse, and acknowledge that all we may enjoy for salvation, it is the free and vndeserued fauour of GOD in Christ Iesus. *Vse 2.* Rom. 6. Daniel 9. Iob 42. 6. Eph. 2.

David hee felt now the heauy weight of Gods anger which pressed him

him downe exceedingly, and brake his heart; yet withall, hee felt the mercy of GOD, which made him bold to goe to GOD for pardon, so that hee could call him, my GOD. Wherein we may note the difference of GODS children from Infidels that haue no faith: the childe of GOD although hee be touched at the quicke with the feeling of GODS displeasure, yet he can by faith go to his Father, and make his moane vnto him: But a wicked man that hath no faith in CHRIST, he conceiveth nothing but GODS anger and judgment and therefore flyes from him, and cannot giue one rap at Gods mercy seat, cannot frame his life cry, *My God*, and *my Father*: but is faine to runne from GOD, and so in time, to despaire as *Caine* and *Iudas*.

Note.

And my tongue shall sing of thy Righteousnesse.

THese Words contayne in them the reason of requests; as if hee should

should say: If thou shalt, Oh Lord, pardon my sinne, and in mercy deliver mee from the curse and punishment due to me for them, my tongue shall bee a Preacher and publisher of thy mercy vnto others; *And my tongue shall sing of thy righteousnesse*: By righteousnesse is not meant heere, the justice of God, whereby he takes vengeance for sinne; but by righteousnesse is meant the mercifull dealing of GOD in keeping promise with all repentant sinners, in pardoning and remitting their sinnes, and receiving them to mercy.

It is impossible for any man or Woman, who haue truely tasted of GODS mercy in Christ for life and salvation, to keep it in as it shall not breake foorth and appeare; but hee that hath his heart affected with Gods mercy in CHRIST, it will vntie his tongue to speake of it, and to prayse GOD for it. As it is not possible to keepe fire, so close, it will smoke and flame in time: So the seeing of Gods loue, cannot but breake

Doct. 7. Gods mercies must vntye our tongues to praise him Luk. 22. 1 Cho. 19. Acts 11. 18. 1 Thes 2. 19

out and appeare to the good of others.

Well by the rule of this Doctrine, wee may see that very few haue their hearts affected with the mercy of God in Christ, because they seldome or neuer take occasion to speake of it, and to prayse God for it. The poore Leaper finding himselfe to bee cleansed, came to prayse God for it; and *Naaman* would giue *Elisha* a reward: but our hearts haue no comfort in it; therefore wee open not our hearts to prayse God.

Luke 17.

And my tongue.

MArke how *David* speakes, that as in heart hee will blesse God, so in words he will prayse him.

Of all the parts of mans body, the tongue serueth to honour God, and to prayse him: That serveth to vnfold the truth of God, to blesse him, to prayse him, and to instruct others.

Iames 3.

Well,

Well, seeing that God hath of all members of the body, ordayned the tongue to bee that member whereby we shall honour and praise him; let vs governe our tongue so, as it may serue to open his will, to prayse and blesse him, to speake of his wonderous workes: let vs vse it well in prayer, in speaking of Gods mercy and iudgement, to instruct others; and in any case, let vs set a Watch before our mouthes, that we sin not in speeches; *If any man sinne not in his tongue, hee is a perfect man.* Iames 3.

Of thy Righteousnesse.

HE cals GODS faithfulnes and truth in keeping promise to repentant sinners; *High Righteousnesse*: wherein note a wonderfull comfort to all Repentant sinners, that GOD aroucheth hee should be vnjust, and vnrighteous, if hee should not giue them mercy and pardon when they repent: seeing hee hath tyed himselfe *Doctr.* 8. Gods righteousnesse what.

Note.

by his Promiſe: ſo as if hee ſhould not ſhew them mercy, hee ſhould be vnjuſt, and deny himſelfe, and be no God.

Vſe. Well then, let this provoke every man to repent, and turne to God: for if thou doeſt bewayle thy ſinnes, and begge pardon, thou mayſt challenge it at GODS hands, vrge him with his promiſe, and he can no more deny thee mercy, then hee can deny himſelfe: For hee ſhould not pardon Repentant ſinners. And this me thinkes ſhould bee a wonderfull inducement to moue all ſinners to repent, ſeeing the Lord is true of his Word, and can not deny thee mercy, vnleſſe he ſhould deny himſelfe, and ſo be vnjuſt, which is impoſſible: for hee is true of his Word.

VERSE XV.

18 *Open thou my lips, Oh Lord, and my mouth ſhall ſhew forth thy praiſe.*

DAVID

DAVID having ſundry times prayed, and preferred many requeſts to GOD for grace and mercy for pardon of his ſinnes; in the 13. and 14. *verſes* he vſeth a reaſon, drawne from his thankfulneſſe, which he will ſhew vnto God, in labouring to ſet forth his glory, in being a faithfull and zealous Preacher of Gods mercy vnto others, to draw them to God.

But here in this Verſe, *David* finding and feeling his mouth, as it were ſtopped, and his lips tied vp, by reaſon of his ſinnes, and the feeling of Gods anger, entreateth him to open his lips againe, and to giue him matter of prayſe and thankeſ-giving.

Open thou my lips.

AS if he ſhould ſay, Oh LORD I confeſſe that my ſinnes, and the great griefe I haue conceived for them, Sence of the words.

them, by the ſenſe and feeling of thy diſpleaſure, hath ſtopped my mouth, ſo as I am not able to preach thy mercy, and to praiſe thee as I deſire: now then I beſeech the Lord, to take from mee that ſorrow, and extreamity of griefe, pardoning my ſinnes and receiving mee into favour, that I may haue matter miniſtred vnto mee, to prayſe thy name for the pardon of my ſinnes, deliverme from thy wrath, and eternall damnation.

Doctr. 1. Sin takes away the vſe of the tong, that man cannot ſpeake as hee ſhould.

So long as the conſcience doth accuſe for ſinne, and men are not aſſured of GODS loue in Chriſt, poore ſoules, they canot ſo much as once open their mouthes, and mooue their tongues and lippes to prayſe GOD with any ſound comfort: For how can a condemned man doe this, that can finde nothing, but hell in his conſcience, and trouble of minde? No, thy ſinne and griefe for ſin, and feare of Gods wrath will ſtop the mouth: Let any man take tryall of his owne heart, and hee ſhall finde this true by his owne experience, that the guiltineſſe

neſſe of ſinne, and accuſation of conſcience for feare of Gods anger, will ſtop a mans mouth, ſo as hee ſhall not be able to open his mouth with comfort to prayſe God.

Yea, although a man be elected, called and ſanctified the deare childe of God, a ſound Chriſtian, yet when he ſhall fall into ſinne, adultery, murther, &c. when the poore conſcience is now vpon the racke, he ſhall feele a hell for the preſent, hee ſhall finde his mouth ſtopped; ſo as where he could before prayſe God thankefully, and comfortably, and call on his name; yea, hee would be a meanes to ſtirre on others, yet after the committing of ſinne, and accuſing of conſcience, hee ſhall finde his lippes tyed vp, and his mouth ſtopped for the preſent time: no power, nor will, to prayſe God: No, but this will ſound often and loud in thy eares: *What haſt thou to do to declare my ordinance, and to take my name into thy mouth?* So that a poore ſinner in diſtreſſe, and feeling the conſcience to accuſe for ſome Pſalme 50.

sinne. and fearing Gods displeasure, shall feare even to name and mention the name of God.

Vse 1. Seeing this is the woefull and bitter fruite of sinne, against knowledge and conscience, even to stoppe our mouthes, and to tye vp our tongues so as wee shall not bee able once to open our lippes to prayse God with comfort. How should this make vs exceeding afraid of sinne, to commit it, to bee afraid of offending God, and wounding our consciences, so as wee shall not dare to name the name of God. We see they which be neere to the King, or great persons, if they knowe any thing that offends them, so as they shall not endure in their presence, they will be carefull to shun and auoyde it. Well, sinne is of that nature, that it will make vs afraid once to name the name of God, and ashamed to come before him, and quake to call vppon him.

Vse 2. If thou canst now call vpon God with comfort, and prayse him cheerefully with peace of conscience: Oh make

make much of it, and take heede of ſinne and diſobedience, for that wil be a means to ſtop the mouth of the conſcience, and make thee that thou ſhalt not be able to open thy lips to prayſe the Lord.

Wee ſee heere, that all the prayſes that wicked men offer vnto GOD, they bee but as deſperate ſongs of a condemned man: as if one arraigned and condemned of Treaſon, ſhould ſing and make himſelfe merry, when hee is at deaths doore, it is but madde mirth: *Is any man merry? let him ſing Pſalmes: Is any man ſad? let him pray;* So then, ſeeing wicked men liue in ſinne, in danger of Gods vengeance, hell and damnation, it were better for them to weep and wring their hands, as, *Howle and weep yee rich men.* So if wicked men knew all, and ſaw Gods vengeance hanging over them, hell fire gaping for them, and the Diuell leading them blind-folde to the place of perdition, they would change all their mirth into lamentation, and mourning; for ſo long as thou liueſt in

Vſe 3.

Iames 4.

Iames 4.9.

in ſinne, without aſſurance of Gods mercy in Chriſt, alas, thou haſt no power to open thy lips, or to mooue thy tongue to prayſe the Lord.

Doctr. 2. No ability in man to performe any good.

If *David* could not of himſelfe open his lippes to prayſe God, but the Lord muſt vnlocke them by the key of the Spirit, and put his finger into his mouth, and ſay *Ephata*: hence we learne, that it is not the power of man to keep the Law of God, to merite heauen and ſalvation by his owne goodneſſe and merites: for if a man haue not this power, ſo much as to open his lips, how much leſſe to performe the whole Law, and ſo to merit Heaven and ſalvation? No, a man cannot of himſelfe think a good thought, but the Lord muſt worke both will and deede.

Vſe 1.

It ſerues to pull downe the pride of mans heart: for by nature wee are given to thinke well of our ſelues, to admire our owne goodneſſe and worthineſſe, and our owne gifts, as if we could doe great matters; and yet (alas) fooles that we be, we are not able

able to open our lips, but by the helpe of GOD; but if GOD haue given thee any gift or power, to do, or speak well, be not proud of it: *What hast thou, that thou hast not receiued*: Oh then, why art thou proud of it? Well, let vs acknowledge whence wee receiued all, and giue God the glory.

It condemnes the erronious Doctrine of the Papists, who so much iustifie mans free-will and goodnesse, that hee being but helped by grace a little, is able to keepe the Law, yea to merit saluation and life eternall: But if thou canst not by thine owne power, so much as moue thy lips, or open thy mouth; how can they with all their goodnesse, keepe the Law, and so merit saluation? *Vse 2.*

Seeing the motion of the lips, and so of the whole body, is of God, and no man can speake a word but by the power of God, nor say, *Christ is the Lord*, but by the power of the Holy Ghost; *yea, in him we liue moone, and haue our being*: Oh then! how should wee bee most carefull to speake and doe: *Vse 1.* Acts. 27. 1 Reg. 13. 4

do: so as God hath glory; for vnlesse the Lord giue thee power, thou canst not moue thy finger, nor thy tongue, nor once open thy lippes if the Lord deny thee this fauour, and with-hold his power, as in that wicked *Ieroboam* when hee would haue slayne the Prophet of God, for crying against his sinnes, the Lord smot his hand so that it withered, and hee could not pull it in agayne. Well, let vs all take heed how we speak, and abuse our tongues lest the Lord in justice do make them cleaue to the roofe of our mouthes for the same.

2 Part of the verse.

The second part of the Verse contaynes a solemne protestation of *Dauid*, that if the Lord shall thus shew him mercy, in pardoning his sinne, and receiving him into fauour againe, that then he wil be most willing and ready to praise God, and to publish his mercy and goodnesse, whereby the Lord shall reape much glory.

Dast. 3. Thankesgiving a necessary duty.

Here wee see, what it is that God requires at our hand, for all the mercies hee bestowes vppon vs; namely, prayse

prayſe and thankeſ-giving, that wee ſhould ſpeake of Gods mercies, ſeeke to honour him, and to bee thankfull for his bleſſings: this *Dauid* ſhewes more plainly, *What ſhall I give vnto the Lord for all his benefits? I will take the cup of ſalvation, and call vpon the name of the Lord.* Where he ſhews that all that GOD lookes for at our hands, is prayſe and Thankeſ-giving: So the Lord himſelfe having rehearſed his great bleſſings vnto his people, ſayth thus: *O Iſrael, what doth the Lord thy God require of thee, but to feare him, to loue him, and to walke in his wayes?* where he ſhewes wherein ſtands our true thankfulnes; namely, not only in word to acknowledge his mercy, but in life to feare him, loue him, call vppon him, truſt in him, and keepe his Commandements.

Pſ. 116.12.

Deu. 10.12.

Vſe 1. Seeing this is all the Lord requires for his great and continuall bleſſings and mercies, for ſoule and body, namely thankefulneſſe, acknowledging his loue and mercy and prayſing him for the ſame, let vs labour with our

our owne hearts to giue the LORD praiſe, to acknowledge his mercy and goodneſſe beſtowed on us, *It is a comely thing to be thankfull.* Pſ.103.2.1

And that we may the better be ſtirred vp to performe this worthy duty of prayſing God: let vs conſider both the greatneſſe, and continuance of Gods bleſſings beſtowed vpon vs, as *Dauid* did, *Forget not all his benefits, who gaue thee pardon of thy ſinnes, &c.* Pſal.33.1 So let vs bethinke our ſelues of Gods loue and mercy to vs: Firſt, in electing vs to be the ſonnes of God, in deliuering vs from hel and damnation, in redeeming vs by the death and bloodſhedding of his owne Son, in preſerving vs from ſo many dangers, in feeding vs and cloathing vs; and all the reſt of his bleſſing for this life, and that which is to come; oh? if we could thus bethinke our ſelues of the number, greatneſſe, and continuance of Gods mercies, how could we be ſo vnkind to forget, or to be vnthankfull for his bleſſings: we ſee if a friend do vs a pleaſure, though it bee but a meales

meales meat, we will be thankfull for it, ſpeake of it; but if hee ſhall bee a meanes to ſaue our life, from ſword, fire, water, or the like, oh then we will gowne our hands and knees to do him good: Well, God is our beſt friend, and wee are moſt beholden to him, yea more then to all the World; and therefore let vs labour with our owne heartes to be thankefull; and becauſe many can skill to giue God thankes in words, and with their lippes, let vs knowe it is not enough in words, to bleſſe God, and ſay, *Thankes bee to God*: But wee muſt labour in life to ſhew our thankefulneſſe, when as we labour to honour God, when as wee ſeeke to doe his will and to ſerue him, and are loath to offend ſo mercifull and bountifull a God. For if a man ſhall make ſhewe in words that he is thankefull, and yet liue in ſinne, there is no thankefull heart in him. And that we may the better be ſtirred vp to do this, let vs know there is not better way to mooue the Lord to continue his loue and mercy vnto vs, then when we

we doe freely acknowledge his mercy, and are thankefull for it: as we see if wee giue a small thing to a poore body, if they be thankfull to speake of it, and to confesse, it will prouoke vs to doe them greater fauours, and say: Alas, hee is thankefull, it is well bestowed on him, hee is worthy of a better turne: So as to bee thankefull for our good turne, is to craue another; and therefore let vs remember this duety, it is comely, it is all the LORD requires, and is the way to procure a new mercy at GODS hands.

Vse 2. Let vs take heede of that foule fault of vnthankfulnesse, when as men can bee content to deuoure GODS mercies from day to day, and never giue him any thankes; like the Sow vnder the Tree, eates the akornes, and never looke whence they come: So many wicked men devoure the mercies of GOD, and never open their mouthes, like to the nine Leapers, Luke 17. whereof not one returned backe to prayse God.

The

The causes of vnthankfulnesse; first men consider not the greatnesse, number and continuance of GODS mercies, and therefore they thinke themselues more beholden to a naturall man for a meales meate, then to God for all his mercies.

Causes of vnthankefulnesse. 1

Secondly, forgetfulnesse of his mercies, when men let them passe away and neuer bee affected with them.

2 Psa. 103. 2.

Thirdly, the hardnesse of mans heart, which is not touched nor affected with the great blessings of God.

3

Well, let vs beware of this sinne, which is so odious that the Heathen men would rather be accused of any sin, then this sin of vnthankefulnesse.

Secondly, by vnthankefulnesse we depriue our selues of many other mercies: for as thankefulnesse for an old, is the beginning of a new; so vnthankfulnesse for an old fauour, is the next way to depriue vs of a new.

Verse XVI.

16. *For thou desirest no sacrifice, else would I giue it thee, &c.*

DAuid having professed that it was his earnest desire to honour God, to prayse him and seeke his glory: confesseth that hee hath no other meanes but to speake of his mercy, and to bee willing to set foorth the same: to become a Preacher of his righteousnesse and goodnesse; and hee confesseth (to his comfort) that the Lord is more delighted with this then with all those externall ceremonies and sacrifices which the people of the Iewes did offer, and though by them to please God, and to appease his anger, and to procure pardon of their sinnes thereby.

So that the meane scope of these two Verses in this, to shew that *David* though hee had nothing in the World

world to requit the Lords mercy vnto him; yet he perſwaded himſelfe vpon his true repentance the Lord will accept of his earneſt deſire to honour him, and to ſet forth his prayſe.

In this 16. Verſe he ſhewes what are thoſe ſacrifices which the LORD cares not for, and deſireth not, outward Sacrifices alone, which men offer without Faith and Repentance, and whereby they thinke to appeaſe his anger, and merit pardon of their ſinnes by the ſame.

In the 17. Verſe he ſhewes what are the beſt ſacrifices that wee can offer vnto GOD, which hee will accept of for Chriſt ſake, and wherewith hee is well pleaſed: *A broken and contrite heart*, truly wounded and humbled for ſinne, and which doth by faith embrace Ieſus Chriſt; who alone is the propitiatory ſacrifice to appeaſe his Fathers anger, and to worke our attonement and reconciliation with God.

Thou desirest no Sacrifice.

Sacrifices of the Iewes were of two sorts.

THe Sacrifices of the Iewes were of two sorts, some propitiatory to procure favour at GODS hands for the pardon of sinne; some gratulatory, which were onely for thankesgiving for blessings received: now of these *David* speakes especially heere.

And of Sacrifices for thankesgiving, there were two sorts, some were called Sacrifices as the first word signifies, where some beast was slayne and offered in sacrifice to God.

Agayne, some were called Burnt-offering, which were all consumed and turned into ashes, and they were called so, because the smoke of them ascended vp to Heaven: And both of them were figures of Christ Iesus, who should be slayne, and burned, as it were, in the fire of GODS anger for our sinnes.

Quest. But how can the Lord bee sayd

sayd not to desire burnt offerings and sacrifices, seeing he commanded them in his Law?

Ans. We may not thinke the Prophet speakes heere simply, that the Lord cares not for Sacrifices, for as yet the ceremonies of the Law were in force, and the greatest part of GODS worship stood in sacrifices; and *David* himselfe, and *Salomon* were dilligent, and not sparing, in performing this duty. *Ans.*

But we must know *David* speakes heere; first, that the Lord careth not for sacrifices, as they were done of the common people of the Iewes; because, that whereas the Lord did ordayne them as helpes to leade them to Christ, that they might deny themselues, and see they were worthy to dye, when the beast was slayne; so they might seeke to bee saued by the everlasting sacrifice of CHRIST alone: But they began to imagine that by their very offering of beasts in sacrifice, GOD was pleased, never looking to CHRIST

Iesus, whereof they are but types and figures.

Secondly, because the people of the Iewes did offer them without Faith and Repentance, with impenitent heartes; and thought so long as they offered sacrifice, though they lived in sinne, it skilled not. Ierem. 7.

Thirdly, the Lord delights not nor is not so well pleased with this outward sacrifice, as with a broken and contrite heart, when that is humbled and mournes for sinne, beleeues in Christ Iesus, and is carefull to honor God by an holy life.

Doctr. 6. A mans person must first be approued before his sacrifice be accepted. Ier. 24. 29. Esay 29. 13

Seeing *David* affirmeth that God cares not for the outward sacrifice when the inward is wanting. We learne that though a man should performe all the outward service and worship of GOD, and that in neuer so glorious a manner, yet if the heart bee not affected and purified, all is in vayne, the Lord cares not for it: as to Preach the word, to heare it, to receiue the Sacrament, &c. if there be not a broken heart for sinne, a Repentant Math. 15.

pentant heart, a ſanctified heart, all is but vayne. The Scribes and Phariſes ſeemed maruailous preciſe, in outward ſhewe, very zealous and forward; yet their hearts were puffed vp with pride, ſelfe-loue, malice, couetouſneſſe, &c. And therefore Chriſt ſaith; *Vnleſſe your righteouſnes exceed the righteouſneſſe of the Scribes and Phariſes, yee cannot enter into the kingdom of heauen. Iudas* in outward ſhew preached and prayed as wel as others, yet a very Diuell, a moſt trayterous wretch, ful of hypocriſie, couetouſnes and bloody cruelty: well, we ſee that though men make neuer ſo good and faire a ſhew, yet if the heart be not ſound, all is in vayne and from the teeth outward, and GOD cares not for it; hee eſteemes as much of their ſacrifices as if they ſhould kill a man, or ſacrifice a dog, which is abhomination to the Lord. Mat. 5. 20. Eſay 66. 3.

This may ſerue to cut the combs of all theſe which be proud hypocrites, and all they doe is in outward appearance; alas! their Prayers, Preaching, *Vſe 1.*

Prou. 29. 9
Pſ. 50. 16.

Hearing, it is but ſwines blood, dogs blood, a beautifull abhomination, and therefore, let vs never content our ſelues with the outward worſhip and ſervice of GOD, but let vs labour to doe all in truth, with faith, obedience, repentance, humiliation, and good conſcience.

Vſe 2.

This condemnes all the blind deuotions of ignorant and prophane ſinners, who think that ſo ſong as they offer their outward ſacrifices, come to Church, heare the Word, receiue the Sacrament, &c. they may liue in ſin, and yet pleaſe God: And this was the very cauſe why the Lord abhorred all the Iewes ſacrifices. And may not the Lord even now abhorre our ſacrifices, our comming to Church, hearing, praying, &c, ſeeing men do content themſelues with outward actions, and come with ſinfull heartes and affections.

Eſay 1. 11. 12, 13. Ierem. 7. 8.

Doct. 2. A man may performe a

We learne hence, that a man may performe duties which GOD hath commanded, and yet not pleaſe God: but ſinne moſt grieuouſly in doing of them:

them: to offer sacrifice, it is GODS owne Commaundement; but when people shall do it in an euill manner: eyther without faith and repentance, or else to an evill end, to merite at Gods hands: then it makes that which God commands to be a sin to them, not in it selfe, but in them that fayle in the manner of doing it. To offer sacrifice was the commaundement of God, but when the Iewes thought by their sacrifices to appease Gods anger, without the sacrifices of *Christ*, they sinned, and God abhorred them, and cared not for them. Agayne, to Preach the word of God is his commaundement; but when *Iudas* shall Preach the word to cloake his covetousnesse and treacherous heart, it is a sinne in *Iudas*. To giue almes, it is a thing commanded, and a sacrifice wherewith God is well pleased; but if men shall giue to merite, and to be seene of men, the Lord careth not for it. So as we see a man may doe things which GOD commands men to do, and yet be so farre from pleasing

good duty and yet sin in the manner of doing it.

sing God, that they shall sin, and pro-
Pro. 15. 21. voke him to anger, because they doe them not in an holy manner, in Faith, Repentance, Obedience, and zeale of Gods glory.

Vse 1. This condemnes almost the whole service of God amongst the Papists, who doe all to this end, to merit and deserue at Gods hands pardon of sin, and freedome from punishment; but this is to a wrong end, wee must doe good workes, not to merit, but to honour God, to giue good example, and to make our calling sure to our selues.

Vse 2. This must admonish vs all, not onely to doe that God commands, as to Preach the Word, heare, pray, receiue the Sacrament, &c. but to do it as GOD commands, or else hee abhorres all we do; vnlesse we do them in Faith, Repentance, and Obedience, all is in vayne.

Doct. 3. Popish Sacrifices abhominable. If the LORD abhorres those sacrifices which hee commaunds, for mans sinne, how much more those sinfull sacrifices which haue beene inuented by man, without any warrant

rant from his word, as the Idoll of the Masse, Popish pilgrimages, perpetual chastity, voluntary poverty, living in a Cloyster, &c.

Well then, let vs take heede not onely that we doe not abuse those sacrifices which the Lord commaunds, by our evill doing and performing of them; but much more that we be not so bold at any time to offer vnto the Lord such sacrifices as are condemned in the word of GOD: to offer with strange fire, as *Nadab* and *Abihu*, and such as *Paul* calls *Will-worship*, and Christ cals, *The inventions of men*: for these the Lord abhorres. *Vse 1.*

It condemnes that bloody and beastly sacrifice of the Papists, who offer in Masse Christ daily for the quicke and dead, an horrible abuse of Christ Iesus: for Christ hath by his owne sufficient sacrifice of his body and blood on the Crosse, appeased his fathers anger for the sins of the world and put an end to all these sacrifices; and if they offer vp CHRIST in the Masse for quicke and dead, then Christs *Vse 2.*

Christs sacrifice was imperfect, that must bee patched vp with that abhominable idoll.

Concerning those sacrifices which were Lambs, Sheep, Goates, or Bullockes, and were all slaine and offered to God in fire, let vs marke that they were all so many figures, types, and shapes of that everlasting sacrifice of Iesus Christ, which hee offered vpon the Crosse in his owne person.

Doctr. 4 Christ an end of all other Sacrifices.

Then this doth commend unto vs that blessed and most meritorious sacrifice of Christ, the Lambe of God, seeing there was so many Prophesies, of it, euen from the beginning of the World, and so many shadowes and types of it as cannot be numbered, because there never passed one day amongst the Iewes, from the time of the Law till CHRISTS comming, but they offered at least morning and evening Sacrifice, as shadowes of Christ Iesus, to come; and the people of GOD, the beleeving Iewes, and holy Fathers, and Prophets, did in them behold Iesus Christ, as slayne and

and crucified before their eyes. And as Christ sayth; *The holy Patriarkes and Prophets, and famous Kings desired to see my dayes, and would be glad to see, and yet saw it not.*

Well, seeing the sacrifice of Iesus Christ is so excellent and meritorious, of endlesse worth to procure Gods favour to vs, how should wee often thinke vppon it, never let it depart out of our mindes? And to this end wee should bee more willing to approach and come to the Supper of the LORD, that so there, as it were, in a playne table and Picture, and not painted on a woodden Crosse, as the Papists doe, we might behold Christ crucified, and his blood shed for our sinnes, so often as wee see the bread broken, and the wine powred out: *So often as yee doe it, Doe it in remembrance of Me, to shew forth my death till I come,* 1 Cor. 11.

For the remembrance of Christs sacrifices, it is a sweete comfort to all wounded and distressed soules, it is sicke and sugar to them all that truly beleeue

Vse.

beleeue in him ; it is an excellent meanes to kill ſin, and to humble our hard hearts, that wee ſhould remember our ſinnes were as the bloody nayles, and the ſpeare which put him to death ; and a powerfull bridle to reſtraine vs from ſin, becauſe ſo often as we ſinne, we doe, as it were, pierce his heart afreſh : And as for thoſe that care not for comming to the Sacrament, nor yet for the Word, wherein Chriſt is liuely crucified, they ſhew they haue no benefit by this ſacrifice of Chriſt.

VERSE XVII.

17 *The Sacrifices of God, are a contrite ſpirit : A contrite and broken heart, O God, thou wilt not deſpiſe.*

DAuid having ſhewed what be thoſe Sacrifices wherein the Lord God hath no pleaſure, Namely, ſuch as men ſhall

ſhall offer with hope to merit, or without faith and repentance.

Now hee ſhewes what is that Sacrifice wherein the Lord takes great delight, and is well pleaſed, and that is in one word, *A broken ſpirit, a heart truly wounded for ſinne.*

In this Verſe let vs firſt finde out what is the broken and contrite Spirit: Secondly, the commendations of it; namely, it is called the ſacrifice of GOD: Thirdly, that he doth not deſpiſe.

By a broken and contrite ſpirit, is meant, ſuch an heart as is truly humbled with ſight of ſinne, wounded and pierced with feare of GODS anger, grieued for offending ſo merciſull a GOD and loving Father, and doth begge for mercy at his hands, as for life and death; beſides the endleſſe mercy of God in CHRIST, which breaketh the heart of a poore ſinner.

So then there bee two things that wound and bruiſe the hearts of ſinners: Firſt, the ſight of ſinne and know-

knowledge of our miſery, by reaſon thereof: Secondly, the endleſſe mercy of God in Chriſt, ſo as it curs vs at the heart, to remember that we haue offended ſo good and mercifull a Father.

Doct. 1. Broken heart moſt rare thing to be found.

Seeing this is that broken heart, which is thus bruiſed with the ſight of ſinne, and is humbled for them; yea, hath a moſt low conceite of it ſelfe, as moſt vile and vnworthy wee ſhall ſee that it is a moſt rare thing to bee found; for generally, men are ſo blinded with ſelfe-loue, that they ſee nothing, or feele nothing, to humble them, or to bruiſe their ſtony heartes, but are like the Church of *Epheſus*. For this is euer a fellow of hardneſſe of heart, and cauſe of all ignorance of our miſery: Men are like thoſe that be ſicke of the Lethargy, it is a deadly diſeaſe and incurable: This hardneſſe of heart, it is the common judgment of God vppon our people, it raigneth every where.

Reu. 3. 14. Eph. 4. 18.

Vſe 1. Seeing that this broken heart is ſo rare and hard to bee found, and

the

the hard heart is so common, and so dangerous a fore-runner to Hell: O let vs looke to our selues, how wee finde our hearts broken and bruised with the sense of sinne, mourne for them and bewaile them. Alas! it is wonderfull to see poore soules, how men lye in sinne, see nothing, and feare nothing, nor complaine of nothing: Men can complaine of the stone in the reines, and cry out for griefe; but no man complaynes of the stone in the heart, they feele no such griefe, though it bee deadly and dangerous: And if thou findst thy heart hardned, so as thou art not touched and troubled with the sight of sinne, of Gods Vengeance, of Hell, and damnation, that thou canst not mourne for them, that thou feaiest not GODS iudgements, and art not affected with his mercies to mourne for thy sinnes: O! knowe that thy estate is fearefull and miserable, thou art in extreame danger to perish, and to bee damned for euer.

Seeing a hard heart is so fearefull a *Vse 2.*

judgement of God, and a fore-runner of hell: let vs vse al good meanes for the bruſing of the heart, and to this end wee muſt labour to knowe the Law of God, how we breake it daily, in thought, word, and deede, we muſt know the curſe of God due to ſinne, *That the wages of ſin is death*: And becauſe the Preaching of the word, is the moſt excellent meanes to worke this, and is the Lords hammer to cruſh in peeces our ſtony hearts, let vs attend that. And laſtly, let vs make much of GODS mercy in Chriſt, that ſo his mercy, patience, long-ſufferance, &c. may be a ſpeciall meanes to bruiſe our hearts that we haue ſinned againſt him.

Rom. 6. 22. Pſal. 49. 12

Vſe 3. Let vs take heed of pride of heart, to thinke too well of our ſelues: for this is certayne, where men and women thinke too well of themſelues, there is a hardnes of heart, and where hardneſſe of heart is, there is pride of heart; for theſe two goe not aſunder, and the more proud, the more hard-hearted, and the more hard-hearted, the

the more proud; and therefore if thy heart be humbled indeed, bruiſed for ſinne, there will follow a very low, and baſe eſtimation of our ſelues, to thinke more baſely and meanely of our ſelues, then any man can doe. 1 Tim. 1. 15

The ſecond point is the praiſe and commendation of this Sacrifice; namely, that the Prophet doth not onely call it the Sacrifice of GOD, that is moſt excellent, and ſuch as God loue and likes; but alſo hee cals it broken Sacrifices, in the plurall number, *the Sacrifices of God*: For it is not in vayne that he ſpeakes in the plurall number; and the meaning is this, to ſhewe that a heart broken and bruiſed for ſinne, is in ſtead of all other Sacrifices whatſoeuer; and let men offer what Sacrifice they will, neuer ſo many, coſtly, or excellent, yet if this bee wanting, it is but in vaine, God eſteemes not of it; one broken heart is more worth, then a thouſand Sacrifices of great price.

Instruct.

THIS may admoniſh every one to take heede that wee doe not preſent the LORD with any other Sacrifice but this, which is in ſtead of all, and more worth then a thouſand offered by hard-hearted ſinners: For if a man offer many Sacrifices, pray much, Preach much, heare much, receiue the Sacrament often, yet if the heart be not broken, humbled, and bruiſed; alas! all is in vayne; GOD eſteemes of them as dogs blood, wee cannot p'eaſe him without the broken and contrite ſpirit.

Secondly, wouldſt thou offer vnto GOD a moſt precious Sacrifice that might bee in ſtead of all the reſt, and make all the reſt acceptable? Oh! then preſent him with this broken heart; the poore woman that caſt into the Treaſury but two mites, caſt in more then all the reſt, becauſe it came from a heart truely humbled; and ſo if thou wouldſt haue thy praying,

ing, Preaching, hearing, &c. pleaſe God, then preſent the Lord with a broken heart, which is in ſteed of all other ſacrifices, and make them all acceptable, and without this all is abhominable to the Lord.

Thou wilt not diſpiſe.

THAT is, thou doeſt loue and like, and art well pleaſed with it; with a broken heart, and contrite ſpirit.

Hence wee learne, that GOD doth highly eſteeme of, and loue that Man Woman, which is of a broken heart, as *Ioſias*, whoſe heart melted: When as the heart is broken with the ſight of ſinne, and ſence of GODS anger, and withall doth embrace IESVS CHRIST for pardon.

Doctr. 2. God doth highly eſteeme of a broken heart. 2 Reg. 22. 19. Luke 19. Eſay 66. 2. Eſay 57. 15

Heere is matter of endleſſe comfort to poore diſtreſſed ſoules, whoſe hearts are wounded and bruiſed for ſinne, melt and mourne for them, feele the burthen of them, and bewaile them

Vſe 1.

them, thou art deare vnto God, hee loues thee and likes thee, and hath respect vnto thee, and he will comfort thee and deliuer thee: Looke on *Iosias* that godly King; on the Publican; and on euery child of God, how the Lord hath refreshed them.

Vse 2. Seeing the Lord doth not despise a broken and contrite spirit, a distressed soule, and wounded conscience, hee will not breake the bruised reede, nor quench the smoaking flax: then let no man or woman of a contrite spirit, be out of heart, as though the Lord hated them, and regarded them not; no, no, let them rather know that the Lord loues them, and likes them, that they are deare vnto him: It is a wonderfull comfort to Gods poore children: Oh! they finde and feele the heauy weight of sin, and groane vnder it, so as they thinke the Lord loues them not, but rather hates them; but it is not so, the Lord loues them, and they are more deare vnto him.

VERSE XVIII. & XIX.

18 *Be fauourable vnto Zyon for thy good pleasure: build vp the Walles of Ierusalem.*

19 *Then shalt thou accept the sacrifices of righteousnesse, even the burnt offering and oblation: Then shall they offer Calues vpon thine Altar.*

HItherto we haue heard of the first part of this worthy Psalme: wherein *Dauid* hath put vp sundry Petitions and requests to GOD for the pardon of his sinnes, and turning away of Gods fearefull iudgements.

The second part of the Psalme, containing a prayer for the Church.

Now in these two last verses *Dauid* is mindefull of the Church and people of GOD; and because he had by his sinnes, not onely indangered his owne soule, but also layd open the Church and people of God to great misery, and done what lay in him

to draw the curſe and judgement of God vpon them: therefore hee doth humbly intreate the LORD to bee mercifull to his Church, and not to plague and puniſh them, as he might haue done, for his ſinnes and diſobedience.

Theſe two verſes containe in them two eſpecial poynts to be conſidered of vs.

Firſt, the requeſt which *Dauid* makes in the behalfe of the Church and people of God; *ver.* 18.

Secondly, the reaſon taken from the vow and proteſtation which *Dauid* and the people made vnto God; namely to offer vnto God the ſacrifice of prayſe and thankeſgiuing.

In the Prayer be two requeſts: firſt hee prayes for fauour and mercy to bee ſhewed vppon the Church of God: ſecondly, that the Lord would repaire that breach which hee had made by his ſinnes.

Be fauourable.

THat is, doe well, blesse, preserue, and shew mercy: *To Syon*; *Syon* signifies that beautifull Temple of *Ierusalem*; but here it is taken for the Church and people of GOD, as if hee should say: O LORD, I doe not onely entreate thee, that thou wouldst haue mercy vpon me, but I beseech thee shewe mercy to thy whole Church and people, be merciful vnto them, prouide well for them, that thy word may be Preached, and thy name called vpon; for I acknowledge O Lord, that I haue done, as much as lay in my power, to bring heauy iudgements vppon thy Church and people, if my sins be layd vpon them, but LORD let not thy Church bee punished for my sinne, *O be fauourable to Syon.*

Doctr. 1. Prayer the chiefest refuge in time of danger.

Seeing *David* in time of misery, when the Church was in danger of Gods judgements, betakes himselfe to prayer, to intreate the LORD for grace

grace and fauour, wee learne hence that this is our chiefeſt refuge and ſhelter in time of miſery and affliction, when the Church of GOD is in danger of any iudgement or calamity, even to betake our ſelues to humble and earneſt prayer: *Pray for the peace of Ieruſalem, they ſhall proſper that loue thee*: And of the Iſraelites it is reported, that they cryed fiue times vnto the LORD in their diſtreſſe: So in *Ægypt* they cryed and groaned vnto the LORD; ſo they faſted and prayed when *Haman* had got the Kings letter to put the Iewes to death.

Pſal. 122. 6
Pſal. 60. 15
Pſal. 107.
Heſt. 4. 8.
Eſay 64.
2 Chro. 32. 20.

The like we may ſee in *Nehemiah*, *Nehe.* 1. 3, 4. when hee heard that the people returned from Captivity were ſtill in miſery, *Ieruſalem* troden downe; hee ſate downe and wept, hee mourned, faſted and prayed before the GOD of Heaven, for the redreſſe of thoſe evills. This appeareth likewiſe, *Pſalme* one hundred thirty ſeaven, the firſt, ſecond and third Verſes: where the

Prophet

Prophet layeth downe the miſerable eſtate of the Church, vnder the *Babilonians*, and the affliction of the Church conceived vpon that diſtreſſe: *Wee ſate downe and wept when wee remembred Syon: If I forget thee (Oh Ieruſalem) let my right hand forget her cunning; yea, if I preferre not Ieruſalem before my chiefe ioy.*

And in the firſt of *Samuel*, the fourth *chapter*, and the *nineteene verſe*, it is noted to the everlaſting prayſe of the wife of *Phinehas*, that when the Philiſtimes prevailed over the people of GOD, and one trouble came vppon her on the necke of another: as the taking of the Arke, the fall of her Father, the death of her husband, the over-throw of the Hoaſt, &c. Yet aboue all, the report of taking the Arke of the LORD, it was a wound vnto her ſoule, haſtened her trauaile, and called her child *Icabod*, that is, *no glory*: or, *the glory is departed from Iſrael, becauſe the Arke of God was taken.*

VVell,

Vse 1. Well, if the Lord ſhould afflict vs, and ſhould threaten to deſtroy vs, to remooue the Goſpell, to take away his zealous and faithfull Miniſters, to make the golden Bells of *Aaron* yeeld no ſound: what are we to doe? Namely, this muſt be our refuge, wee muſt flye vnto God by true and hearty prayer, bewaile our ſins, acknowledge them to GOD, plye the Lord with prayers and teares: For the prayer of a righteous Man is of endleſſe force. Now if the prayer of one righteous man bee of that force and ſtrength, how much more are the prayers of hundreds or thouſands, that are gathered together in one. One cord may eaſily bee broken, but a three-fold cord cannot eaſily be broken: *Elias* is called the Chariot and Horſe-men of *Iſrael* becauſe by faithfull prayers which hee made vnto GOD, hee could doe more for the defence of GODS holy Church, then for an army of Soldiers.

Iames 5.17

Vse 2. Seeing the troubles of others muſt

mooue

mooue pitty in our ſelues: then woe to them that are ſecure, that laugh when the Church weepeth, that liue in brauery when as the Church is in Sack-cloth and Aſhes, that feaſt when the Church doth faſt. This was the practiſe of thoſe that liued in the time of *Eſay*: *Eſay* 22. *Verſe* 12, 13, 14. *In that day did the Lord of Hoſts call vnto weeping and mourning, to baldneſſe, and grinding with Sacke-cloth: And behold joy and gladneſſe, ſlaying Oxen, and killing Sheepe, eating fleſh, and drinking, for to morrow wee ſhall dye.*

Heereunto accordeth that of the Prophet *Amos*, *Amos* 6. *Woe to them that are at eaſe in Syon, &c.* where we ſee he pronounceth the woefull ſtate and condition of thoſe who liued without any regard of the Iudgements of GOD layd vpon the Church. And certaynely, the times wherin we liue, do call vpon vs to the practiſe of this Heauenly and Chriſtian duty.

But much more are they condemned

demned, that are so farre from pitying the Churches troubles, that (rather without all naturall affection, as if they were borne of Wolues, or nourished of Tygers) seeke to cut the throate of the Church, adde to their afflictions, and make their burthen heauier, euen of them that are ready to fall. This doth the Prophet speake of such, *Psa.* 69. 20. *They persecute him whom thou hast smitten, and adde vnto the sorrow of them whom thou hast wounded.*

Doctr. 4. Prayer for the Church, a Christian duty.

In that the Prophet *Dauid* doth not pray for himselfe alone, but is minde-full of the whole Church and people of GOD, and therefore prayes for them, that GOD would blesse them, and defende them: Hence wee doe learne, that it is the duty of euery Christian Man and Woman that bee true members of the Church of GOD, not onely to pray for themselues, but also to pray instantly for the Church of GOD, that GOD would bee fauourable to his people, blesse his Church and Chil-

dren

dren, ſeeke the well-fare of GODS Church.

This wee may ſee by the example of *Abraham*, *Geneſ.* 18. who prayed for the Sodomites, that they might be ſpared. This we may ſee in *Nehemiah*, *Nehem.* 1. 3, 4. who mourned, faſted, and prayed vnto the GOD of Heauen, when hee ſaw that the Church was in miſery. And this affection was in *David*, when hee ſayth, *Pſal.* 137. *Wee ſate downe and wept, when wee remembred thee, Oh Syon.* And when the people deſired *Samuel* to pray for them, 1. *Sam.* 12. 32. hee ſayd: *God forbid that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* This *Paul* performed to the *Romanes*, *Rom.* 1. *Verſe* 9. 10. *God is my witneſſe (whom I ſerue in my ſpirit, in the Goſpell of his Sonne) that without ceaſing I make mention of you alwayes in my prayers.*

So that we ſee here it hath bin the practiſe of the Church and people of GOD, to pray for the Church of God,

God, and that indeede for ſundry reaſons.

1 Firſt, it is Gods commandement, that wee ſhould pray for the Church of God, *pray for the peace of Ieruſalem*; that is for the good and flouriſhing eſtate of GODS Church and people.

Pſ.122.6.

2 Secondly, as it is Gods commandement, ſo it is for our own good, becauſe wee ſhall faire the better for the common good of Gods Church, *they ſhall proſper that loue thee.*

3 Thirdly, we are or ſhould be members of the Church of God, whereof Chriſt is the onely Head. Now then, members of the ſame body ſhould procure the good one of another; and therefore, if it will goe ill with the Church of God, it cannot goe well with vs.

Exod. 32. How did *Moſes* plead with God, ſundry times, for his Church and people? So *Nehemy* he faſted and prayed for the Church in miſery; and for the City of his Fathers, *Ieruſalem.*

Nehem. 1.

And as it is the duty of all in generall

rall to pray, and procure the peace and prosperity of Gods Church, and his people: so especially ought Kings and Magistrates, who are the Governours and leaders of GODS people, and his Lieutenants vppon earth: Secondly, Ministers are bound by especiall bond, to pray for Gods Church.

For Syons sake, I will not hold my peace, and for Ierusalem sake I will not rest, vntill the righteousnesse thereof break forth as the light, and the saluation thereof as a burning lampe. I haue set watchmen vpon thy wals. O Ierusalem, which all the day, and al the night continually shall not cease: yee that are mindfull of the Lord, keepe not silence. Esay 6. 11. Verse 6.

If this be the duty of all men to labour to procure the wel-fare and happinesse of Gods Church and people: Then most wofull is the estate of all those that hinder the true worship and seruice of God, when wicked men (like bloody *Saul*) shall breath out threatnings and slaughter to the Church of GOD. Well, we *Vse* 3. Acts 9. 1.

shall read in the Word of God, as also in the *Acts* and *Monuments*, we shall euer finde the end of persecutors to be exceeding fearefull: some stricken downe with suddaine death, some dying desperately, and despairing of Gods mercy, some runne madde, and the like fearefull ends, which might admonish all persecuting Tyrants, and bloody enemies of the Church to alter and change their mindes, and no more to persecute the poore Church and children of God, least they bee plagued in the like manner.

Be fauourable.

Doctr. 3. Liberty of Preaching one of Gods fauours.

THat is, so blesse thy poore *Church*, that in it thy seruants the Prophets, may euer Preach thy Holy Word, that thy worship and seruice may purely be performed, and thy name called vpon; the number of the Elect may be encreased, and many soules saued. Hence we learne, that it

it is the great fauour and mercy of God to any Church or people, when the Word and Gospell of GOD is soundly and sincerely Preached, and the Sacraments duely administred; when the people may with liberty and comfort come together to sanctifie Gods Sabaoth, to call on the Lord in his Sanctuary, to worship the Lord in his House.

And surely wee doe see here what great cause we haue to blesse the holy name of God in this land, how gracious the Lord hath beene vnto vs aboue all Nations that are round about vs.

So on the contrary part, it is a great and grieuous judgements of God to want faithfull Ministers, and holy seruants of God, when God shall cause the golden Bels of *Aaron* to cease, it is a token of Gods displeasure with any people, towne or Kingdom, then the Lord frownes vpon them, and is exceeding angry with them, and then woe to that Nation, or Country, when the Lord departs from them,

when he ſhall take away their watchmen, when he ſhall depriue them of their faithfull Miniſters, when hee ſhall take away his Word and Goſpell. The Lord threatens this as the greateſt of all iudgements: then comes in ſinne, ignorance, prophaineneſſe, impiety, idolatry, ſuperſtition, and all manner of ſinne, till the Lord come with his iudgements to deſtroy them.

Amos 8.11
Reuel. 2.

Vſe 1. Seeing it is ſo great a token of the Lords diſ-fauour, of his anger and diſpleaſure againſt any Church or Kingdome. Oh then let vs repent of our ſinnes, let vs entreat the Lord not to bring this iudgement vpon vs, but rather to humble vs by any other meanes, as it pleaſeth his Majeſty.

Vſe 2. This condemnes a plaine dotage, and fooliſh dreame of ignorant perſons: Oh (ſay ſome) it was neuer a good World ſince wee had ſo much Preaching; but in time of Popery, then all things were cheape: And ſo they gather by outward peace and Tranquillity, that GOD loued them,

and

and liked of them. But we see here, howsoeuer many poore soules may deceiue themselues, it is a singular fauour of God to a people, when he giues them his Gospell to bee truely preached and taught vnto them, when they may call vppon him in publicke and priuate: This is a speciall fauour of God: but where this is wanting, *Where Prophecying failes, the people perish:* For where the word of God is not Preached, and the people taught, there they are ignorant, blinde, and prophaine, and all manner of sinne abounds; and where sinne abounds, there the curse of GOD must needes hang ouer the heads of that people: For where the Word is not Preached, and the people taught, though they abound in all prosperity, yet it is not so great a fauour as they thinke it to be: Nay, it may be a iudgement vnto them: For what are they the better to haue peace, and plenty, ease, and liberty, when they want the fauour of God? For euery blessing is not a benefit. Prou. 29.

According to thy good pleasure.

THese words containe the ground of his request: namely, the endlesse mercy and fauour of GOD in Iesus Christ, not any goodnesse or worthinesse of their owne, of *Dauid*, or the people; but he builds his faith and petition of Gods meere and undeserued mercy in Christ.

Doctr. 4. Faith must not rest vpon others merites.

Hence we learne, that we must build our faith, not vpon any goodnesse, desert, or worthinesse of our owne, but vppon thee alone mercy and good pleasure of God, *Daniel* 9. Hee doth confesse it is true, that they dare not appeare in their owne name or worthinesse, but onely in the mercy of God in Christ: *To vs belong shame, and confusion of face; but Lord for thy tender mercies sake, heare vs.*

Daniel 4.

When as the Church of God was in great affliction, they acknowledge it the Lords mercy they were not con-

consumed for their sinnes, *Because his compassions faile not*: So then let vs know that wee must lay this ground of all our prayers, euen on Gods endlesse mercy in Christ, not our owne worthinesse. Lam. 3. 22.

This condemnes all such pride as the papists are guilty of, when they do leane so much vppon their owne merits, worthines, and deserts, and think God should heare them, and helpe them for the same; yea, they make Saints and Angels Mediators, whereas we must onely leane on Gods mercy in Christ for all good things. *Vse* 1.

Seeing *Dauid* doth build his faith and prayer on Gods mercy alone, without any respect of his worthines, or goodnesse of the people; we learne in all our prayers to relye wholly on Gods mercy, and not thinke that we are worthy to be heard for our worthinesse or deserts: No, no, let vs confesse, and say: *Not vnto vs Lord not vnto vs, but vnto thy name bee the glory*: for wee are not worthy of the least fauour. *Vse* 2.

And build vp the Wals of Ierusalem.

The second part of the verse.

THIS is the second part of the Verse, wherein he entreates the Lord not to hinder the building of his Temple for his sake; but rather euen to make vp that breach hee had broken downe by his foule and bloody sinnes, as if he should say: O Lord, I haue by my sinnes, done what lies in my power to hinder thy Church, and to plucke downe the wall of thy protection; yea, to lay them open to the sword of the enemy, and to all thy judgements, but I pray thee (Lord) that thou wouldst in mercy make vp that breach, *Build vp the wals of Ierusalem*, the City wherein thy Temple is built, and thy name is called vpon, the Seate of thy Worship and Seruice.

Doth

Doth *Dauid* confeſſe, that by his ſinnes of adultery and murther, hee had done what lay in his power, euen to pull downe the Walles of Gods Church and people, to lay them open to Gods judgements, plagues, and puniſhments? Then hence wee learne, that the ſinnes of the Prince and Magiſtrate, and chiefe Rulers, as Kings, Queenes, &c. they do caſt the whole people and Kingdome into great danger, and prouoke Gods anger againſt them, and open the floodgates of Gods Vengeance: for their ſinnes be as their perſons bee, and a ſmall ſinne in a great Magiſtrate, in a Miniſter, in a King, it is a great ſpot and foule blemiſh. The *Ægyptians* were all plagued by reaſon of *Pharaohs* ſinnes. So wee ſee that when *Achan* ſinned, though no great man, yet it brought the curſe of God vpon all the people. So in the dayes of *Saul*, *Achab*, *Ioram* and the like: when ſuch Kings liued in impiety, idolatry, and perſecuted Gods people, and Prophets, wee ſee in the Word how

Doctr. 5. Sinnes of the Magiſtrat prouoke Gods anger very highly.

Exod. 15.

how God did plague both them and their people.

The reaſon why the ſinnes of the King doeth inwrap the people in that iudgement of God, is this; becauſe looke how the King is, ſo (for the moſt part) are the people; if he be an Idolater, ſo are they: if he be a perſecutor, ſo are they: for looke how the King is affected, ſo be moſt of his Subjects.

Vſe 1. Seeing this is ſo, that the ſinne of the Prince and the chiefe Magiſtrate, is ſo great a meanes to pull downe Gods iudgements vppon the whole people, and wraps them vp in the like iudgement, as wee ſee in *Dauid*, who for his ſinne of numbring the people, 2 Sam. 24. 70000. were ſlaine. We learne hence that it is a great mercy of GOD to ſaue ſuch a King as walks with God, is carefull to honour God, and to liue in his feare; for then he ſhall not onely procure a bleſſing vppon himſelfe, but one all his People and Subjects: Eſay 3. 1. 2. 3. and the contrary is a feareſull iudgement of GOD vpon a land, when he

hee giues them wicked Kings and Princes.

We learne by the example of *Dauid*, that those who haue by their sins hindered the good estate of Gods Church and People, whether King, Prince, Magistrates, or Ministers, if they do truly repent, they will be as carefull to build vp the wals of Gods Church againe, to pray for it, to procure the good of it. *Saul* did persecute the Church, he sought the ruine of it, and to plucke out the throate of poore Christians, and to sucke their blood; but after hee was wounded and humbled, hee became a Preacher of the word, and sought to build as fast as euer he pulled downe before.

Doct.6. Penitent will seeke to build vp that which before hee had pulled downe.

Acts 9.

2 Cor. 33. 14.

Well then, hast thou heretofore hated Gods Children, persecuted them, reproched them, sought to hinder the good of Gods Church and people, and the Gospell of Christ? If thou do euer repent, thou must shew it in this, louing Gods Children, furthering Gods truth, vpholding Christs Kingdome,

Vse 2.

dome, glorifying his Gospell; else thou dost neuer soundly repent. Hast thou by evill example, by a sinfull life, by negligence of Holy duties, by lewd aduice, and wicked counsell, drawne and allured others to sinne, and to bring GODS judgements vpon them? if thou dost soundly repent, then thou shalt bewaile this sinne, and pray for them whom thou hast thus wronged.

Doctr.7. A man can not pray till he repent.

Againe, out of the whole Verse marke this lesson and instruction wel; namely, that *David*, who before durst hardly approach vnto God, and open his mouth in prayer for himselfe; yet now vpon this repentance and reconciliation with God, is bold to pray for others; yea, to pray for the whole Church of God. Hence we learne, that as long as a poore sinner liues in sinne without pardon and true Repentance, hee cannot pray for himselfe, hee cannot and dares not open his mouth to God to pray for himselfe; muchlesse for others: But when he shall truely repent, turne to God, after

after hee is reconciled to GOD in Christ; then he can come with much boldneſſe vnto God, and pray for himſelfe and others alſo: *When thou art conuerted, ſtrengthen thy brethren,* Luke 22. ſhewing, that till he was converted, he could not helpe nor ſtrengthen his brethren.

Seeing before men and women be conuerted, and do repent, and be at peace with God, it is impoſſible they ſhould pray for others, or doe any good: This ſhould firſt admoniſh all Miniſters of the Word of God to repent, and to be at peace with GOD; for otherwiſe it is impoſſible for them to pray for others, or to do any good thing to pleaſe God. And though they teach and Preach the Word, yet they ſinne in it, and pleaſe not God, and cannot performe one ſpeciall part of their Office; namely, to pray for Gods people. *Vſe* 3.

Verse.

VERSE XIX.

19. *Then ſhalt thou accept the ſacrifice of righteouſneſſe, euen the burnt offering and oblation: Then ſhall they offer Calues vpon thine Altar.*

HIS Verſe contaynes the fruite of Gods mercy and fauour, both to *Dauid* and the people, and the fruite double.

Firſt, in regard of GOD that hee ſhall then accept and be well pleaſed with their ſacrifices.

Secondly, in regard of *Dauid*, and the people, they vow and couenant with the Lord, to offer prayſe and thankes vnto God for ſo great a fauour and bleſſing.

Then

Then ſhalt thou accept the Sacrifice.

AS if hee ſhou'd ſay; Oh Lord, when thou ſhalt thus bee fauourable to thy poore Church, and pardon my ſinnes, and make vp that breach which is broken by my filthy ſinnes, then ſhal thy mercy be ſeene, in that thou ſhalt accept our ſacrifices, and ſuch duties of thy ſeruice and worſhip, as we ſhall performe vnto thee.

The doctrine is this; when a people or Kingdome do repent, and turne to God for mercy, amend their liues, ſo as God is reconciled vnto them, then hee doeth accept of their ſacrifices, oblations, prayers, &c. beeing done in Faith and Repentance; but ſo long as they liue in ſinne without repentance, the LORD being not reconciled vnto them, hee eſteemes not of that they doe.

Vſe. Seeing the Lord doth then accept

cept of a people, when they repent and be reconciled to GOD, amend their sinfull liues: let vs learne from this Doctrine, that if wee desire to haue the Gospel continued, our peace prolonged, and the seruice and worship of God to be established, there is no other way but this; to seeke to God by repentance, to get our sinnes pardoned, and to be at peace with God.

Oh then repent and amend: for if you will not repent, nor amend your workes and waies, the Lord our God will not accept of vs nor regard vs, *Ieremy* the seuenth Chapter; yea, he will remoue our Candlestick from vs, *Reuelation* the second Chapter: that our golden dayes shall haue an end, and our mirth shall be turned into mourning, and our light into darkenesse.

The Sacrifice of Righteousnesse.

THAT is, such Sacrifice as are done by the prescript rule of thy Holy Word, such as GOD requireth, and in that right and lawfull manner which he prescribes in his Word.

Hence wee see what be those sacrifices which the Lord accepteth of, in his worship and seruice: namely, *The sacrifice of Righteousnes:* that is, lawful Sacrifices allowed and warranted by the Word of God, and such as being lawfull, are performed in a right and holy manner, according to the prescript rule of Gods Word: But as for Sacrifices which are not warranted by the Word of GOD, nor done in a lawfull and holy manner, according to the prescript rule of Gods VVord, the Lord careth not for them.

Doct. 1. What bee those Sacrifices that God doth accept of.

Now it may be asked, how *Dauid* can say, the *Lord accepts sacrifice*, seeing in the former Verse he sayd, God

desired no sacrifice: now he here affirmeth that the Lord shall accept the sacrifice of Righteousnesse.

I Answere, that such sacrifice as are offered with opinion of merite, as the Iewes did; who thought by offering a Beast, that God was appeased, and so they might be bold to liue in sinne, and such as they offered (without Faith and Repentance) the Lord esteemed not of them.

But heere he sayth, that God will accept, and like well, of such as are offered in a holy manner, according to the rule of Gods words; that is, when sacrifices, commanded of God are offered in a holy manner, in Faith, Repentance and Obedience, and not to merite any thing, but as exercises of Faith and Repentance, and Types of Christ Iesus, to leade them vnto him, and as testimonies of their thankfulnesse to GOD, and so farre forth as they serued for the furtherance of GODS glory, and edification of his Church.

The Doctrine then is cleare, that it is

is not left to man to ordaine and appoint the ſeruice & worſhip of God, to put in what he will, and to put out at his pleaſure; but if wee will haue our ſacrifices and worſhip of GOD acceptable, and truly to pleaſe God: we muſt giue the Lord leaue to commaund and preſcribe what he thinketh good; and wee muſt not dare to adde any thing of our owne, nor to take away his worſhippe and ſeruice, *Deutronomy* 12.8.32. we are forbidden to adde or take away any thing from his lawes, in which he preſcribeth the rules of his Worſhippe, *Deu.* 32.17. When the Iewes Worſhip God after their owne fantaſie, the Lord ſayth, they worſhip not God, but diuells, and the Lord holds it a vaine thing to teach his worſhip and feare by the precepts of men: So then all ſuch ſacrifices of Righteouſneſſe be the worſhippe of God, which bee warranted by his word: and nothing may go vnder the name of his ſeruice and worſhipe, but that hee preſcribes in his word. Math. 15.5

This condemnes the greateſt part of the worſhip of GOD amongſt the Papiſts, their ſeauen ſacraments, their worſhiping of Images, their praying to Saints, their abhominable Maſſe, their voluntary pouerty, and perpetuall chaſtity: For which they can ſhew no word of warrant in all the Scriptures, and therefore it is no right ſacrafice, and therefore to be abhorred.

Vſe 2. This meeeth with the common Chriſtians, all men (though neuer ſo vile) will confeſſe God muſt be worſhipped: but when it is asked, what is the ſacrafice that God likes of, then they offer what they liſt themſelues; ſome thinke they ſerue GOD well with their good meanings, ſome by their good dealings, and ciuill honeſt life, ſo long as they doe no harme, nor ſay none: they thinke they ſerue God as well as the beſt: Some thinke, if they bable and mumble ouer the ten commandements, and the Creede for prayes, they ſerue God highly; but (poore ſoules) is this all

all you do in GODS seruice? Is her[c] all the Sacrafice you offer him? It is a cold and a slender Sacrafice.

Then shall they offer young Bullockes vpon thine Altar.

IN this part of the Verse is shewed what is the fruite of GODS mercy in *Dauid*, and the people; namly this, that they will promise and couenant with God, for this their deliuerance, to offer vnto God prayse and thankesgiuing.

Hence we learne that it is our duty to bind our selues by solemne couenant and promise to God: and so he doe deliuer vs from misery, trouble, affliction, iudgment, punishment, and from vnreasonable men; that that wee will offer him prayse and thankes-giuing, call vpon him, serue and worship him all our dayes, *Iacob* vowed, That if the Lord would be with him in his iourney, to keepe him and defend him in it, hee would then

Doct. 2. Solemne Vowes a Christian duety.

Gen. 28. 20 2 Chro. 33. Psalm. 116. Iudg. 11.

build a houſe to GOD, and worſhip him there. *Ioſias* made a couenant vnto the Lord and all the people with him, to ſerue the Lord, who did deliuer him from the curſe of the Law. *Dauid* did often vſe this, to binde himſelfe by couenant to ſerue the Lord; *Pſal* 116 He payd his vowes he made to God: So *Ieptha Iudg.* 11 vowed vnto the LORD that hee would offer ſacrifice vnto the Lord, who gaue him victory, and though the matter of his vow was vnlawfull, yet his vow to honour God was the fruite of Faith.

Vſe. 1. Well then, let vs make our vſe of this Doctrine; and ſeeing it is not onely lawfull but our duty, euen to make ſolemne couenants vnto GOD, that if hee will bee fauourable vnto *Syon*, and build vp the walls of *Ieruſalem*; that if he ſhall deliuer vs from any miſery, iudgement, or affliction whatſoeuer, that then wee will bee carefull to honour GOD, to bee thankefull vnto his Maieſty: Let vs then make this

couenant

couenant with the Lord our God; let vs vow obedience and newneſſe of life, and let vs ſay with *Dauid, I haue ſworne, and am ſtedfaſtly purpoſed to keepe thy righteous iudgement.* So let vs euen take a ſolemne vowe of our owne ſoules, that by the grace of GOD wee will haue more care to praiſe GOD, to honour him, to ſerue him, to call vpon him; and accordingly let vs bee mindefull to performe the ſame; for the Lord will require all the vowes wee make vnto him. Pſal. 119. 126.

This may ſtirre vs vp to remember what a ſolemne vowe and promiſe wee haue made in Baptiſme; to forſake the Diuell and all his workes, the vaine pompe and glory of the world; that wee will forſake the Diuell, ſinne and Sathan, ſo as wee will not bee led nor ruled by them: yea, that wee will manfully fight vnder the Banner of CHRIST IESVS, become his faithfull Souldiers and Seruants vnto our liues end.

This is the Couenant which wee

haue made euery one of vs in our Baptisme and entrance in the Church of GOD, before the presence of GOD and his Angells, before the Congregation and Church of God: But alas! wee breake it dayly, and haue no care and conscience to keepe it: VVell, let vs know the LORD will one day require our Couenants and Vowes made vnto him: Hee looketh wee should as well keepe them as make them: VVell then, wouldest thou be loath to breake thy Vow, Couenant, or Promise made to an honest man, especially beeing in thine owne power to keepe it; and such a promise as the keeping whereof may procure thee much peace, liberty and happinesse? I know you would: Oh then let vs bee as carefull to keepe promise with GOD, to renounce the VVorld, the Diuell, and our owne sinnefull Lusts; so shall wee bring much honour to Almighty GOD, and euerlasting good to our owne Soules.

And

And laſt of all, we learne hence, that as it is the duety of euery Chriſtian man and woman to pray publike and priuate for the ſafety and good eſtate of the Church: So likewiſe it is our duety publikely to render thankes vnto GOD for deliuerance beſtowed vpon the ſame: wee may not bee like the nine Leapers, who haue wide mouthes to begge, but no heart nor mouth to giue thankes for benefits receiued. It hath euer beene the care, and religious cuſtome of Gods Church and people, after great and notable deliuerances from apparant and common Iudgements, to render hearty and earneſt thankes to God in ſolemne and publike manner, *Gen.* 8. When *Noah* and his ſonnes and family were newly deliuered from periſhing in the Flood, the firſt thing hee did, builded an Altar, offered ſacrifice, and called on the name of the Lord; ſo *Moſes* and the children of *Iſrael*, after their deliuerance out of *Egypt*, when they were ſafe, and their enemies daowned, do deuoutly

Doct. 3. Publike thankeſgiuing after deliuerances required.

Exod. 15.

deuoutly, and publikely ſing praiſe & thankes vnto the Lord. *Deborah* and *Barake* doe the like, *Iudg.* 5. And the Iewes being deliuered from *Hamans* treaſon, *Heſt.* 10. they reioyce and keep a ſolemne day to ſing praiſe vnto God.

Vſe. Well, let vs apply this Doctrine to our ſelues; wee are by Gods bleſſing, the true Church and people of God, profeſſing the Goſpell of Ieſus Chriſt truely, hating all ſuperſtition and idolatry, and for this cauſe cannot want many enemies. The Papiſts, the moſt ſubtill, cruell, and malicious enemies of Gods Church, haue often ſet vpon vs, aſſaulted vs, ſought to haue inuaded our King and Country, as 88. By ſundry treaſons to kill our late Queene of famous and bleſſed Memory; and to deſtroy our gracious King, Queene, and all his Poſterity. But amongſt the reſt and aboue all the reſt, none comparable to that laſt treaſon, which was moſt cloſe and cunningly wrought, a long time in contriuing, moſt bloo-

dy

die and diueliſh, moſt barbarous and ſauage, threatning, and ſeeking to deſtroy and roote out King, Counſel, Spirituall and Temporal Magiſtrates, ayming at the vtter ſubuerſion of our Engliſh Nation, both Church and Common-wealth.

And ſurely, if we conſider wel of it, I do not ſee in all the Bible, the like deliuerance, ſo wonderful and admirable.

1. Being ſo long a time in hatching & contriuing with ſuch ſecrecy and concealment.

2. Being vnder the ground, in hell as it were, in a place vnder the earth, deſiring darkneſſe more then light, becauſe the deede was leuill.

3. Being brought ſo neere the execution of it, & neuer knowne nor ſuſpected before.

4. Being diſcloſed ſo ſtrangly, euen by on of the Traytors themſelues one of the chiefe Actors in the Tragedie.

5. Being ſo generall, ſo fearefull and monſtrous, that it ſhould not haue

haue beene to the deſtruction of one or two, but of the cheife of the whole Land, King, Queene, Prince, Nobles, Iudges, Biſhops; in a word, the flower of the whole kingdome: the want of any one whereof, were a blemiſh to a State, and would bring a ruine to a Kingdome.

Now do as *Ahaſhueroſh* did, *Heſt.* 6. 1. Cauſe the Records to be read, and Chronicles to bee ſearched, Ancient and Moderne, Diuine or prophane, amongſt the Turkes or Pagans; yea, if Hell keepe any Records, ſearch there, and ſee if ye can patterne this conſpiracy, or match this danger.

But there is no counſell againſt the Lord: Mans wiſdome is fooliſhneſſe vnto him, his greateſt ſtrength but weaknes, his life but a breath, and his honour but a blaſt.

So then wee ſee wee haue as great cauſe to render thanks vnto the Lord as any people or Nation vnder Heauen. That 5 day of *Nouember* is a day to bee remembered, and neuer to bee for-

forgotten, a glad and ioyfull day; and wee ought euery one in publike and priuate, to ſtirre vppe our hearts in thankſ-giuing vnto the Lord: for it was the LORDS doing, and it is maruelous in our eyes: It is the day which the Lord made for the glory of his Name, let vs reioyce, and be glad in it.

Now, it is not enough to keepe that day as an idle Holy-day, to reſt from labour and worke, to ring Bels, and make bone-fires, to giue our ſelues to eating, drinking, and ſwilling to ſports and paſtime: for this is no honour vnto God.

But firſt our thankfulneſſe muſt appeare in a moſt reuerent and thankfull Commemoration and remembrance of this ſo great and wonderfull a deliuerance: we muſt call it to minde, thinke of the greatneſſe of it; wee muſt ſpeake of it to our children and poſterity, and call vpon them to bee thankfull: for the childe that is yet vnborne, is bound to bleſſe God for it, *Exo.* 12.9.

Second-

2 Secondly, we muſt ſing Pſalmes of Praiſe and Thankeſ-giuing to God, in token of thankfulnes, and that publiquely in the Church and Congregation of Gods people.

3 Thirdly, we muſt come together into GOD S houſe, to heare his word, and to call vpon his Name, and that is a ſpeciall part of our vnfained thankefulneſſe.

4 Fourthly, wee muſt teſtifie our thankfulneſſe in moſt hearty and dutifull obedience, which is the greateſt and the beſt ſacrifice, 1 *Sam.* 15. and if this be wanting, all we doe is nothing worth, *Eſay* 29. 13. So that for our generall deliuerance, there ſhould be a generall thankeſ-giuing in a generall reformation of the Church and Common-wealth, of our hearts and ſinneful liues; otherwiſe indeed we are vnthankfull, if ſtill wee liue in ſin and rebellion. Then (notwithſtanding our keeping a day, ringing of Bels, ſport and play) if there follow no reformation of our liues, we may iuſtly feare a more dreadfull Iudgment,

if

if not vtter ruine and desolation to follow. Now (alas) where is this vse of Gods mercy, and our deliuerance, where doe the people reforme their liues, reforme their wages, grow more religious, conscionable and careful to heare, reade, pray in their familes? it is but a wonder of nine dayes, men make little or no vse of it, but to talke of it, and speake of it.

And lastly, our thankefulnesse should beget in vs an earnest hatred of Popery and Superstition, so vile, false, mischieuous, bloody, and cursed Religion; to abhorre it, to haue nothing to do with it, but to abandon all the Reliques of it: Which that all estates and degrees of men may doe, the Lord grant for his mercies sake. *Amen.*

(***)

Morning Prayer for a *Family.*

Lord teach vs to pray, that wee may call vpon thy Name; Prepare our hearts to seeke thee: And open thou thy Mercifull eares to heare vs.

O Eternall and Euer-liuing Lord God, Creator and continuall Preſeruer of all things, both in Heauen and in Earth. By whoſe gracious prouidence as we were at the firſt wonderfully and feareſully made: ſo we are no leſſe preſerued and kept vnto this preſent. We here the work-manſhip of thine owne hands deſire to humble both Soule and Body before Thee. And now Lord, wee being heere in thy preſence, we cannot but acknowledge and confeſſe againſt our ſelues our owne vnworthines to approach before

before Thee, to call vpon Thee, or to performe euen the leaſt duty that ſhall concerne thy worſhip or glory. Our hearts alas are no better then ſinkes of ſinne, and a maſſe of all pollution and vncleanneſſe: and who can make that cleane that is taken out of an vncleane thing? The thoughts and imaginations of the ſame muſt needes bee euill continually, and wee vnto euery good worke reprobate. Yet, O LORD, ſeeing thou haſt commanded vs to cal vpon thee, and haſt mercifully promiſed to beo preſent with thy Children, to heare their prayers, and to grant their requeſts which they put vp in faith vnto thee: Oh Lord, this doth giue vs boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe vnto vs at this time, we here offer vp vnto thee this Morning Sacrifice of Prayer and Thankeſgiuing: humbly acknowledging and confeſſing from the bottom of our hearts our manifold ſinnes and offences,

which wee haue continually multiplied againſt thee, in Thought, Word and deede, from the beginning of our dayes, vnto this preſent time. We acknowledge, oh Lord, that our originall corruption in the which we were at firſt conceiued and borne, and from the which there hath ſprung foorth the moſt bitter and vnſauory fruit of ſinne, apoſtacy, and rebellion; to the great diſhonour of thy Name, the wounding of our poore ſoules & conſciences, and the euill example of others amongſt whom wehaue liued. By the which, oh Lord, we confeſſe that we haue iuſtly deſerued that thy wrath and indignation ſhould bee powred out vpon vs, both in this life, and in the life to come.

And therefore, oh Lord, we come not heere before thee in our owne worthines, but in the worthineſſe and mediation of Ieſus Chriſt: beſeeching thy gracious goodneſſe for his ſake to bee mercifull vnto vs: for his ſake to forgiue vs all our ſinnes, our knowne ſinnes, our ſecret ſinnes, our

our ſinnes of infirmity, our preſumptuous ſinnes againſt knowledge, againſt conſcience, againſt thee, or againſt our brethren, in the time of our ignorance, or in the daies of our knowledge, as wee muſt needs confeſſe, that in many things wee haue ſinned all. We pray thee, O Lord, for IESVS CHRISTS ſake to forgiue the ſame vnto vs. And perſwade our ſoules and conſciences more and more, that thou art at peace with vs: and that all our ſinnes are done away in the blood of thy Sonne. And grant LORD, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of mind, and liberty of will, we may ſerue thee, the Euer-liuing and glorious GOD, in righteouſneſſe and true holineſſe vnto the end of our dayes. And good Lord, begin not onely repentance and true conuerſion in vs, but of thy great mercy perfit the ſame: Oh leadevs forward more and more towards perfection, increaſe vs in that ſauing knowledge of thee, and of thy Sonne

Christ, our Faith in thy promise, our Repentance from dead workes, our feare of thy Name, our hatred of all our sinnes, and our loue vnto thy truth. Frame our hearts (good Lord) more and more to obedience vnto thy holy will: and teach vs in all things to resigne our wils vnto thy will, and in time of affliction as in time of prosperity to depend vpon thee: that we looke not so much vpon our owne weakenesse, but may stay our selues vpon thy power and promises.

And good Lord, comfort our sorrowfull hearts and deiected soules, that finde daily such cause of humiliation in our selues, doing daily those things that we would not, and leauing vndone those good things thou commandest. O let vs bee truely humbled for the same, and for thy mercies sake giue vs better affections vnto goodnesse, and power and ability to do that good thou commandest and requirest at our hands. That seeking in all things to honour thee,

and

and to extoll thy name while we liue here, we may at the laſt behold thy face in glory.

And now Lord together with our prayers wee are bold to adde theſe prayſes vnto thy great name, for the manifold fauours and bleſſings, the which from time to time thou haſt beſtowed vpon vs for this life, eſpecially for a better life. Wee thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chuſe vs to ſaluation before the world was, forcaling vs by thy word in time, foriuſtifying vs by thy Sonne Chriſt, and for giuing vs a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſaluation, thy Sabaths, Word and Sacraments. Oh! it is thy great goodneſſe, O Lord, that thou haſt not depriued vs of them all, in as much as we haue from time to time walked ſo vnworthy of thy loue. O lay not to our charge our great vnthankfulneſſe, that we haue not brought forth more fruite of thy

word in our liues; but giue vs, wee pray thee, that for the time to come we may make more right stepps to thy kingdome.

And we magnifie thy name, O Lord, for all the Temporal blessings which thou hast in mercy bestowed vpon vs; our health, peace, food, rayment, and for all the comforts of this life: O Lord giue vs a right vse of them, that wee may not abuse them vnto licentiousnesse, but prouoke vs daily by them to deuote our selues vnto thee and thy seruice. Wee acknowledg thy goodnesse towards vs the night that is now past, freeing vs from many imminent dangers, both of soule and body, and giuing vs sweete and comfortable rest: We beseech thee be with vs this day, and al the daies of our liues, and teach vs to walke as children of the light; that thy name may be glorified by vs, others may take good example, & we our selues enioy the peace of a good conscience, so as at last we may come to reigne with thee in glory.

And

And good Lord our God, together with our ſelues, wee commend vnto thee the eſtate of thy whole Church diſperſed ouer the whole world, beſeeching thee that thou wilt call home thoſe thou haſt appointed vnto life and ſaluation, whether Iewes or Gentiles; keepe thy little flocke from the rage of Sathan, Antichriſt, and all other the enemies of their peace. And giue thy Goſpel a free paſſage amongſt vs, Lord ſend it where it is not, and bleſſe it where it is, that Babilon may fall, and neuer riſe vp againe. Bleſſe the Churches and Kingdomes wherein wee liue, with the continuance of our Peace and true Religion. Be gracious vnto the King's Maieſty, whom thou in mercy haſt ſet ouer vs; make him a further inſtrument of much good in thy Church: make his daies amongſt vs as the daies of Heauen, and his life after this life grant that it may bee bleſſed. Bleſſe that hopefull Prince CHARLES his Sonne, the Prince Palatine of the Rhene, and the Lady

ELIZABETH his Wife, and their Royall posterity: Lord finish thy worke begunne in them, and make them all in their places worthy instruments of glory to thee, and much good to thy Church. Blesse al other in authoritie, the Ministers of thy Word, Our afflicted brethren in body or minde, or both, let it please thee, O Lord, to stay them and support them in time of their distresse, and giue vnto them a happy issue out of the same as it shal seeme good vnto thee. And fit vs for harder times whensoeuer it shall please thee to bring the same vpon vs: And keepe vs Lord in those daies by thy mighty power. And thus haue wee commended our suits vnto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art priuy to our wants better then wee our selues are, we pray thee take notice of them, and minister vnto vs a gracious supply in thy owne due time, euen for Iesus Christs sake: In whose name

name wee conclude theſe our weake imperfect prayers, in that perfect forme of prayer which he himſelfe hath further taught vs, ſaying,

Our Father which art in Heauen, &c.

Euening Prayer for a Family.

O Lord prepare our hearts to Prayer.

O Eternall God and our moſt louing and merciful Father in Ieſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that we ſhould call vpon thy name, and it is thy gracious and merciful promiſe, that where two or three are gathered together in thy name, there thou wilt bee preſent amongſt them. We thy poore and vnworthy ſeruants, duſt & aſhes, yet the workmanſhip of thy own hands, are bold

bold to come before thee, to offer vp vnto thee this Euening sacrifice of prayer and thankesgiuing. And now O Lord being heere before thee, we cannot but acknowledge and confesse against our selues our owne vnworthinesse, that wee are grieuous sinners, conceiued in sin & borne in iniquity, and whereof wee haue brought forth most vile fruits in our liues, to the great dishonour of thy name, the vtter dismaying of our own consciences, and the euill example of our brethren; By the which we haue deserued likewise thy wrath and heauy indignation should bee poured out vpon vs, both in this life & that which is to come; in such sort as no creature in Heauen and Earth is able to reconcile vs againe to thy Maiesty but onely thy Son Iesus Christ. And therefore O Lord we come not heere to excuse our selues, but to accuse our selues, acknowledging that iudgement and condēnation doth of right belong vnto vs, in as much as wee haue sinned against thee. But O Lord

there

there is mercy wtih thee,& with thee there is plentifull Redemption. Wee intreate thee therefore oh Lord to be merciful vnto vs;and as we acknowledge our sinne vnto thee,so bee thou Faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse: Wash vs throughly from our wickednes, and cleanse vs from our sinnes;for we acknowledge oh Lord that against thee wee haue sinned, & done our euils in thy sight. Thou hast beene guide vnto all our wayes, who alone art the searcher of the heart and the trier of the reines:to thee therefore oh Lord do we come, to craue the pardon of our sins, both for the guilt and punishment of the same, that so they may not draw downe vpon vs our deserued Iudgement. And we entreate thee likewise as to pardon our sins that are past in our liues, so to arme and strengthen vs against sinne for the time to come Oh we haue wofull experience in our selues of the weaknesse of our nature how ready we are to fal from thee,& cannot

cannot keep ſo conſtant a watch ouer our owne waies, nor ouer our owne hearts, but ſtil are ready to ſtart aſide: oh Lord direct vs aright in the paths of thy commandements, let thy good ſpirit leade vs forth into all truth; and theſe hearts of ours that by nature are ſo fraught with ſinne and wickednes, wee pray thee alter and change: And bring into ſubiection dayly euery thought, and whatſoeuer thing elſe is in vs, into obedience vnto Chriſt; let vs find daily more and more the power of Chriſts death mortifying ſin in vs, & the efficacy of his reſurrection, raiſing vs daily out of the graue of ſin into newneſſe of life. And giue vs Lord that wee may dedicate our ſelues, our ſoules and bodies, to bee liuely, holy and acceptable Sacrifices to Thee. Let thy loue ſhewed vnto vs conſtraine vs to loue thee again, who firſt louedſt vs. Thou oh Lord haſt made vs and not wee our ſelues, thou haſt made vs not Beaſts but Men and Women, yea after thy owne image: thou didſt preſerue vs in our mothers wombe

wombe,& didſt nouriſh vs when we did hang vpon the Breaſt; thou haſt ſtill in mercy prouided for vs & heaped vpon vs many bleſſings which other want and ſtand in need of. Oh Lord giue vs a right vſe of all thy mercies: Eſpecially for that thou haſt let vs liue in ſuch a happy ſeaſon of thy Goſpel,in a time of peace and proſperity, wherein thou doſt by thy word continually knock at the doore of our hearts,and laboureſt our conuerſion. Oh Lord we can neuer ſufficiently admire thy goodneſſe herein, and the rather becauſe we haue from time to time walked ſo vnworthy of thy loue. Oh forgiue vs oh Lord our vnthankfulnes herein, and let vs now walke as Children of the light. Oh it is too much Lord that we haue ſpent the time that is laſt paſt according to the luſts of the fleſh; giue vs grace that wee may ſpend that ſhort time that yet remaineth, according to thy will: ſet before our eyes the ſhortnes of our liues,the day of Death ſure in the end,vnſure in the time, that we

may

may bee prepared for that ſecond comming of our Sauiour Chriſt vnto iudgement. And now in the time of our proſperity Lord teach vs to think of the time of aduerſity,& in the time of our health, let vs remember the times of ſickneſſe, and the houre of death which ſhal come vpon all fleſh. Oh let vs be mindful of our later end, let vs number our daies aright, that we may apply our hearts vnto wiſedome, and euer mind that reckoning and accompt which one day we ſhal giue vnto thee. Make vs while we liue here to bee humble-minded towards our brethren, that we be lowly in our own eie, that we get contented harts, pure affections, chaſt minds, and wiſe behauiour, and all other the gifts of thy own Spirit that may adorne vs in thy ſight, and may adde vnto the credit of thy truth we profeſſe.

And good Lord we pray thee accept of our thankes-giuing vnto thy maieſty for al thy mercies& bleſſings from time to time beſtowed vpon vs for this life, eſpecially for a better life.

We

We thank thee forour election, vocation, iuſtification, ſanctification, continuall preſeruation, and the hope that thou haſt giuen vs of a better life when this is ended; as alſo for all temporall bleſſings, health, peace and proſperity; for thy goodneſſe extended towards vs the day that is paſt, that thou haſt gone in and out before vs and freed vs, from many dangers of ſoule and of body, and brought vs with peace and comfort vnto the beginning of this night. Lord watch ouer vs by thy Spirit and preſence: giue vs a holy and ſanctified vſe of our reſt and ſleepe, and fit vs for the duties of the next day; eſpecially oh Lord, fit vs for that day that ſhall neuer giue place to night. Be good vnto thy whole Church, forgiue the crying ſinnes of our times, and of this Kingdome: continue thy goodneſſe to our King, deliuer him from all daunger of ſoule and of body. Bleſſe the hopefull Prince *Charles*, the Princely Palſgraue of *Rhene*, with the Lady *Elizabeth* his Wife,

and

and their Royall iſſue. Bleſſe all others in authority from the higheſt to the loweſt, the Miniſters of thy Word, the Commons of this Realme, and all that in Chriſtian duty we are bound in our prayers to commend vnto thee. Lord heare them for vs, and heare vs for them, and heare thy Sonne Chriſt Ieſus for vs al; & grant vnto vs all good things that thou in thy wiſedome knoweſt more expedient to giue, then we are to aske, euen for Ieſus Chriſts ſake; to whom with thee oh Father, togither with the bleſſed Spirit, wee acknowledge to be due, and deſire to giue all honor, praiſe and glory, both now and for euer. *Amen.*

(*.*)

FINIS.